

# Light of Truth.

An Exposition of the New Philosophy of Life, Here and Hereafter.

SUBSCRIPTION PRICE.  
\$1.00 per YEAR. 5c per COPY.

Cincinnati, Saturday, June 10, 1893.

Volume XII, No. 23.

COPYRIGHTED. ALL RIGHTS RESERVED.  
Written for the LIGHT OF TRUTH.

## Led to the Light.

By HUDSON TUTTLE.

CHAPTER XXIII.

ALL IS WELL THAT ENDS WELL.

Anxiously her friends waited for the return of Sherwood Canning with Stella. They knew that if she is alive he would not return without her. The Spring time was approaching, and the snow had vanished in misty rain. The river rushed onward, a muddy torrent, extending over the low lands on either side, bearing on its surface the wreckage of the valley.

"There is a fine illustration of Spiritualism," said Arling to Mr. Canning, as they walked homeward from a business meeting at the hall, where they had been discussing the ways and means to maintain an independent organization. "Just like the flood of spiritual truth poured into the world. It caught all the rubbish which had gathered on the banks of the great river of spiritual life. The hulks of derelicts and unmanageable crafts, grounded on sand banks or held by snags, and many a festering carcass, with fallen trees and broken bars of fences, rails, and flanks of useful bridges, are borne onward by the whirling eddies of the mad stream."

So when Spiritualism came as glad tidings of great joy to all people, its tide was so strong that it swept along as drift the spiritual rubbish of generations, the idle theorist, the wild-eyed crank, the reformer of one absorbing idea, the selfish plotters who saw in it opportunity for money-making, the fraudulent, the ignorant, the pretenders, all borne onward, and representing it to the world more forcibly than the deep current beneath."

"True," replied Canning, "and we must patiently wait for this drift to be borne down to the piles of flood-wood, and added thereto, to moulder in decay, and the water to purify itself. There will be beds of violets when the bloated carcass is left by the receding water, and out of the ooze of the buried drift, white lilies will bloom."

"I have often thought that no other cause could have carried such a dead weight. That it has overcome all obstacles, and during a single generation from its humble beginning, extending itself around the world, and numbers its converts by millions and tens of millions, shows clearly that beneath all its varied manifestations is the influence of the spirit world, as beneath the tossing waves of the sea is the tidal force, independent of wind or current."

"It meets the demands of the human heart. It brings something of interest to all. A dog is startled by the moving of a table without visible contact, and the philosopher is interested by the profound problems of spiritual being. They who have lost friends have a balm, such as is not found in Gilead to heal their lacerated affections."

As they came to Arling's home, they were joined by Rodgers.

"Come in," urged Arling; "perhaps our friends on the other side have advice that will be of value."

Asphodel extended a hospitable greeting, and said she was glad they had come, for there had been a spirit near her desirous of communicating, and only by means of a circle could its desire be gratified. She immediately passed into a semi-conscious, sensitive state. Her features were transformed, changing from a blonde to a brunette, as though a shadow had fallen over her face. She stretched her hand out to Rodgers, who sprang up with an exclamation of wonder and surprise. "Milly, my own Milly," he cried, "you have come to your poor, old father at last."

Asphodel and the spirit Mildred were, for the time, one and the same. She could not, as in earth life, allow her father to approach within a given boundary. He might take her hand, and she could place her hand on his arm, but nearer contact was repelled.

"I am so glad to meet you, papa, and to find you firm and true to your resolve."

"Milly," he sobbed, "do you not despise me? I, who have treated you and your mother like a brute?"

"Mamma is here, and she loves you, and we are with you the larger part of the time. It would have been pleasant to have come to you in the earth life. Had I found you I should have stayed with you, but, dear papa, I did not come to you, I came for other reasons. Your girl was wayward and was justly punished."

"No, no, Milly, it was I, I who did not give you a comfortable home."

"It has gone by, papa, and now we will see how we can be most happy. You have missed a great deal of the joys of earthly life, which you can not regain, which must ever be a loss to you, and fill your mind with regrets. If you gain strength thereby, you will have made your failure a stepping-stone toward a higher life."

"Milly, you are going?" he said, as the features of Asphodel slowly reappeared as in a dissolving view.

"No, only out of your sight. We are with you and will welcome you home."

Asphodel was in an unconscious trance, her mind, the key on which an intelligence, understanding the method, might impress its thoughts, or her spirit might, like a spirit freed from the body, come in cognizance of persons and events.

"Can you not tell us of Howarth?" asked Arling.

She was silent for some minutes. Then answered:

"I can find no trace. I have nothing by which to reach him; as there is nothing in common between us. I must have a medium; something that was his, with which to trace him."

"Can you not tell us of Sherwood and Stella?" asked Mr. Canning.

She was silent for several minutes, as though her spirit had gone out in search. Then she said, with difficulty controlling her organs of speech:

"They are almost here! Hark! That is the fast express. They are passengers. They have a stranger with them."

They heard the deep voice of the express vibrating on the air, and the hush of its thunderous tread as it pulled up at the station. With painful anxiety they waited, for they had an unequivocal test of spirit power before them, and were almost as certain as though a message had been received by telegraph.

They were startled by some one singing with drunken accents. It was Waldo, who, by some art, had secured a glass of liquor which was sufficient to produce in him a marked intoxication.

"Deacon Lane ought to be a convert to Universalism," said Canning, "for he has an illustration right before him of receiving punishment here on earth."

"The Deacon," replied Arling, "does not refer the dementia of his son to himself. It is a dispensation of Providence."

"A convenient scapegoat to send with one's sins into the wilderness."

"I find that the hardest thing to learn on my own part, and most troublesome to teach, is this same axiomatic self-reliance and self-salvation. The contrary has been taught for ages, and becomes a mental heritage by transmission. When we are successful and the skies are bright, we do not feel it, but when trouble comes and we are overwhelmed with disaster, the skies are black with storm, we are weak, and in our weakness seek for a staff on which to lean. Then it is the weary soul finds consolation in the thought that he can rely at the last extremity on Jesus."

The hack stopped at the gate, they opened wide the door and allowed the lamp-light to be thrown to the street.

"Here, all right," called Sherwood. "You may welcome us without reservation."

The sisters embraced and wept in each others' arms.

"It's all well that ends well," said Arling; "and now that Stella is at home, unharmed, everything else seems of small moment."

Annette, with delicate perception of the sacredness of the meeting, had remained in the shadow of the porch, which, Sherwood observing, took her hand and lead her forward, saying:

"This is Annette, to whom, more than all others, we should feel grateful, for, without her assistance, we should not have known of Stella's place of imprisonment, and doubtful indeed if I could have found her."

She was received with the warmest expressions of gratitude, and both Arling and Canning offered her the hospitality of a home. The young girl was overwhelmed by this unexpected kindness. Not since the death of her parents had she before heard expressions of true affection, or felt the warmth of its atmosphere. She put her hand gently around Stella's waist, and looked into her face as for an explanation. The purity of the spiritual atmosphere was inexpressively sweet, especially when she contrasted it with the reeking one she had escaped. Tears came to her eyes, and intently gazing at Asphodel, she exclaimed:

"Oh, madam, you are a living madonna, such as the great masters painted."

"We have been traveling a thorny pathway, and now the road is stretching out, inviting us to easier journeying," said Canning. We will bid you good-night, but remember to meet me at the church to-morrow morning."

"Yes," replied Arling, "a thorny road leading upward to the light."

(To be Continued.)

(From Our Reporter's Note-Book.)

### GRATIFYING PHENOMENA.

At a social seance, composed of nearly a dozen persons, held under the management of Mr. E. C. Gardner, with H. W. Archer as medium, on a recent evening, thirty-four distinct spirit materializations took place, besides four or five others that could only manifest by voice or by momentarily showing their faces at the cabinet aperture. Among the spirits that exhibited individuality were male and female, blondes and brunettes, old and young, a coal-black woman, and an Indian in all the paraphernalia of a warrior. And among those generally known were Belle Wilson, Miss Rossmore, Lillie Roberts, Carrie Miller, Bright Star, E. V. Wilson, Bright Light, Atlantis, Peggy Jackson, and the irrepressible Jimmie Johnson. The rest were private individuals, and only appeared to greet their mortal friends present.

Among the noteworthy incidents happening was the materializing of Miss Rossmore in the brightest box-light, with one window open, through which the moon was shedding her complement of light. Miss Rossmore was handsomely attired in white, with satin and lace trimmings to match. Another, in similar costume, appeared at the cabinet window, having in addition a handsome silvery ornament on her head. She claimed to be a Russian lady, but of ancient date.

A third of this order announced herself as the "god-mother" of a five-year old little girl present, and requested the latter to be lifted up to the cabinet window. This being done, the spirit kissed the child, and said she had named her. The test in this instance was that a spirit had named the child a week before she was born, and the spirit showing herself there was the counterpart of one who appeared through Mrs. C. B. Bliss in Boston some ten years ago to one of the parents, and five years ago to the same parent one night in his room and named the child, saying she would be her guide through earth life. This, her third appearance, was a corroboration of the past, though it took long in coming. This spirit was a well-known actress in earth life, whose first name was Lillie.

Towards the close of the seance, Jimmie Johnson came out of the cabinet door, and also called for the little girl. Going up alone fearlessly, and standing beside the little spirit, the contrast became marked. Jimmie, though several inches smaller than the child, spoke with the wisdom of a sage, and upon suggestion consented to kiss the little investigator (her first attendance at a seance). The smack was mutual, and upon retiring Jimmie remarked, "She is a good kisser."

Another remarkable incident was the half-form materialization of a full-bearded elderly man, calling up a gentleman to see him. Upon recognition, the spirit dematerialized, but almost in the same moment a young man with mustache appeared. Being also recognized, he disappeared, and two others came and went in like manner, the third being a female, but the fourth was too quick for the reporter's eye to catch. The gentleman claims to have recognized them all. The four materializations took place in about the time it requires to read this paragraph.

Immediately following, or just previous to the appearance of a bright form, the medium would come forth and say something, evidently the intention of the control to show the impossibility of any theatrical performance on part of the

medium personally, though spirits may have the power of transfiguring a medium with lightning-like rapidity, and to make an exhibition as this. But as two spirits often come together, a rule can not be established.

As a closing scene E. V. Wilson came forth in dress suit, made a few remarks, and slowly dematerialized in view of all, speaking as he disappeared, followed by the materializing of a spirit in white from the floor in front of the circle, and then retiring to the cabinet. At the next moment a small female figure in white made its appearance at the aperture, and invited the reporter into the cabinet, the spirit remaining at the opening until he came up, when she retired. Expecting to see her still, the writer pushed aside the curtains, almost simultaneously with their being dropped by the spirit, but she was gone, only the medium occupying a chair in the off-corner in trance, and too far away from the opening to have got there without being seen to take his seat. Nor could he have changed the costume from snowy white to jet black, as he was clothed, in so short a time.

After a few words of advice from the entranced medium, the reporter retired again to the circle, but was hardly three feet away from the cabinet when some one remarked: "See the spirit!" Turning around, there was the same little, female spirit in white, beckoning a farewell with one hand, and retreating as she did so.

The next instant the medium came forth, threw back the curtains of the cabinet, and seated himself in the circle, which announced the close of the seance—one to be remembered as a spiritual feast not often enjoyed on this mundane sphere.

Spiritualism is a soul gratifying science, and one with a moral to it, which yet must become the world's redeemer and practical savior.

Written for the LIGHT OF TRUTH.

### The Spiritual Journals vs. Theology.

(A REPLY TO DR. G. B. CRANE.)

B. B. HILL.

"How shall I spend eternity," is a most important question, and one which should engage the earnest attention of every human being to a far greater extent than it does. This question was suggested in the LIGHT OF TRUTH, No. 16, by my old acquaintance, Dr. G. B. Crane, of California. As of yore, I see that the doctor appears to be much in sympathy with the old religious theories and dogmas that prevailed in the dark ages, and was the outcome of heathen mythology.

It is not my purpose to criticize friend Crane for his tendencies in this direction, as he will undoubtedly outgrow them in the future of eternity, if he does not in the fraction of eternity which we denominate time. It seems to me that the doctor has expressed his views in his article on various other topics, and left the question, "How shall I spend eternity," almost untouched. As the elaboration of this ponderous question seems to have been too much for the doctor's pen, or even for the pen of St. Paul (according to Dr. Crane), I think it useless for me to undertake it. I will only say on this point that the most practical way that has occurred to me to meet the issues of the eternal future, is to make the best use of the eternal now.

It is to be regretted that a veteran in the line of advanced thought, of such prominence as the doctor, should have attributed at this late day to the Nazarene, as recorded in the book of St. Matthew (so called), the celebrated passage, or Golden Rule, "Do unto others as you would wish others to do unto you." This maxim has been conceded by all unprejudiced advanced thinkers to have originated with the more ancient philosopher Confucius. We expect such misapplication from creedal Christianity, but not from philosophers in the spiritual ranks, in the nineteenth century.

With these preliminary remarks, I come to what I wish to say as to Dr. Crane's complaint against our spiritual journals. He claims they are out of their legitimate course when warring against dogmatic theology, by directing their searchlights upon the dogmas and false teachings of priestcraft, formulated as they have been from the gathered fragments of the dead past. It must be that the doctor feels the scintillations from these radical lights, else he would not remonstrate.

He speaks of our courageous spiritual journals that face not only the world's theological giant but a subsidized, secular press, as *pignies*. As to proportions he may be correct, but as to moral effect he is doubtless incorrect. Has the doctor overlooked the fact that in the history of mankind weak and small instrumentalities (comparatively speaking) are often employed to confound the mighty? When Luther protested against the methods employed by the Roman Catholic Church, and thereby became the nucleus of the great Reformation of the fifteenth century, he was only one individual against this mighty theological giant and its cohorts that ruled the then civilized world. We now see the great and good results of his heroic struggle towards liberty and truth, though he may have been but a pigmy when compared with the overwhelming force against him.

A glance at our own time may be pertinent in this connection. Nearly half a century has elapsed since the spirit rap was heard, which has electrified the world. It was only a gentle rap—not a peal of thunder, which would have brought dismay to the most courageous soul—yet how the result of the spirit rap, which ushered in Modern Spiritualism, has modified the tendencies of the giant theology. Its teachers, excepting the most bigoted and superstitious, have ceased to talk about the sulphurous fires of hell and other extravagant things of that nature since the spirit rap startled the world. Truth will yet overcome this giant theology, though its instrumentalities may appear weak in comparison with its antagonist.

Again, the doctor tells us it is our mission to build up rather than tear down. We understand him to refer to Christianity, but he does not explain how we may successfully engraft Spiritualism onto Christianity, which must be done unless we replace the one with the other. Modern Spiritualism would result in but little good, if it could be joined to creedal Christianity; that would be a step backwards, as Spiritualism was born in the spirit sphere of life, and its teachings are of the spirit, but Christianity, with its creeds, forms, and ceremonies, bears the unmistakable marks of its earthly origin, and of being the product of mortal minds. There is no affinity between these elements, because of the antagonism which exists between them; hence Christian Spiritualism, so-called, is an impossibility.

A word as to Col. R. G. Ingersoll, to whom the doctor also takes exception. I consider Col. Ingersoll a most useful and important factor in the march of human progress, notwithstanding the fact that he does not accept Spiritualism. When a man takes Horace Greely's advice, and goes west to start a farm, he does not sow his seed upon the top of the ground as he finds it; but, first, he clears off the rubbish, trees, and stumps, or whatever would obstruct the seeding and growth of the crop, then he puts the breaking-up plow into the ground up to the beam, and turns the soil over to the sun, ready for sowing the seed. This is what Col. Ingersoll is doing. He is clearing off the ground, which is covered thickly with centuries, yes, ages, of theological debris. The colonel is one of the breaking-up plows of the nineteenth century. We need more of them.

In closing, I would say to our spiritual journalists, who have taken up the sword of truth, with no uncertain grip, to attack the theological giant, and to weed out the errors of our time, I feel sure that your duty and mission is plain before you, and hope that you will not heed such skeptical philosophers as our mutual friend, Dr. Crane, of which there are many. To yield a point now is to encourage the enemy. The ground must be cleared of error before the seeds of truth can be sown with any prospect of good results. Press on and spare not, is the word that comes along the line from one who has been long engaged in the struggle for truth.

Philadelphia, April 29, 1893.

### WOMEN'S VOTE THEIR OWN.

(To the Editor of the LIGHT OF TRUTH.)

An article in the LIGHT OF TRUTH, of the issue of May 27th, proclaimed something rather unpleasantly to my mind. The article bears the title, "The Republicans and Woman Suffrage." The article then goes on to state that "the resolution making woman suffrage one of the issues of the next Republican presidential campaign, presented at the Convention of the Republican League Clubs, at Louisville, Ky., was adopted by a large majority, and amidst great enthusiasm." And, further, that "the ground had been broken for the seed of an abundant harvest in the field of American politics."

Now, it looks very much as though woman suffragists have had no particular say in this matter, other than to accept the situation as it is presented to them, with the one aim in view—namely, to grasp the coveted power held so temptingly near, regardless of consequences. While, on the other hand, the Republican League Clubs see plainly that in this way they have a chance to secure votes, which they feel, otherwise, they would never get without some such scheming to obtain them.

Women are progressing fast enough, and they are steadily gaining ground every hour, and are so doing from their own platform of defense, and are perfectly capable of running their own affairs, political or otherwise; and I can not see as it is at all necessary for any man to "pledge" himself in "any measure looking to the enfranchisement of women."

Now, no discourtesy is meant by the above remarks. But I want to say right here that after woman—through her own tact, efforts, and good sense—has succeeded in opening up a wide avenue of escape for herself, giving her "rights" equal with man, and now deliberately forfeit in a measure these same said rights, by allowing man to monopolize and draw her into politics, for the purpose of securing her vote in the next campaign. But that is the spirit of man; and it is the same old story over again of "How we killed a bear."

For my own part and say in this matter, I raise my voice against any such proceedings. All women have their own political opinions; and as this country wherein we dwell is called "free," she has the same right as man to think and act in this matter as she sees fit. And, surely, if we permit ourselves to be drawn into some scheming "political catch," we certainly deserve to have the rights which we have so tirelessly and persistently fought for wrested from us, and doomed once more to slavery.

CONNA MAY MORRIS.

(Reported for the LIGHT OF TRUTH.)

### INPIRATIONAL TEACHING.

MRS. MARY J. COLBURN.

LESSON XI.

You are told that sin came into the world, and that sin is want of conformity to or transgression of the law of God; but when neither law nor law-giver is known, there can be no sin according to that definition of the word.

The child, idiot, or maniac often do deeds of violence which are justly punishable, but your laws judge them guiltless. Their incapacity to understand the nature of the offense exonerates them from blame.

Of what use to the early cave-dwellers would have been your code of laws? Even that simple command, "Thou shalt not steal," would have been meaningless before they had learned what constitutes theft. The moral perception was unawakened. They only knew the law of animal instinct.

To this law they conformed. In the struggle for subsistence scenes of violence occurred; it could not have been otherwise. To this low condition we refer the development of wrath, malice, hatred, and that host of passions which have degraded mankind. These passions were the spontaneous outgrowth of the dominant human nature. They know no restraint but the ties of natural affection, and even these ties were often severed by outbursts of uncontrollable anger.

You, of the present generation, with your grand, historic parts, your inherited culture of a long ancestral line, your many incentives in the right direction, can form no just conception of a social state which has no landmarks of the fathers, no beacon lights to warn of danger, no fear of punishment to curb the angry passions, no teacher of moral duties, and no living examples of moral virtues.

The mother gave the impress of her condition to the unborn babe; the father added the magnetism of his coarse nature, and both trained their offspring according to the custom of the times. Will you blame them for the transmission of human frailties? Rather let us remember they took early steps in the better way, which we have followed with ambling gait.

Your present civilization is reeking with vice and pollution. But we will drop the curtain on the dark scene, and look at humanity in its brighter aspect.



given me the  
of thing, but  
a *Review of*



## Spirit Message Department

## OUR FREE CIRCLE.

Every Tuesday Afternoon.

At Douglas Hall, corner Walnut and Sixth Streets. Doors open at 2 o'clock. The circle is open to all who desire to attend. No charge. The circle is open to all who desire to attend. No charge. The circle is open to all who desire to attend. No charge.

QUESTIONS.—[By J. E. R., Indianapolis, Ind.] Can any higher than the physical phases of mediumship be developed in a person sitting alone?

ANS.—My dear friends, I feel that when you enter into your little room it is much as entering into the closet that we speak of in the long ago where man would enter in the evening time to hold communion with those whom he considered his teachers and guides; for throughout all nations, throughout all generations, men have looked upward, they have felt that there was some one that was higher than themselves that they must pay homage to, and so as you enter alone into your circle room to hold communion with the loved ones and ask of the guides who stand by you for further development that you may understand better that which pertains to the spirit life, I would say that often the mental development is faster than the physical. We frequently find men and women developing and receiving inspirations direct from the spirit side of life, and I feel to say to the brother that he can develop mentally, that he can receive inspiration by himself and possibly automatic writing, and I know that by sitting alone sometimes you will receive that which is called independent slate-writing sooner than if you have others with you. So I view these things from my standpoint. I know that as we are spirits do not all agree. We are much like you. We each see these things from our own standpoint, but I know of several cases where mediums have been developed alone and became inspirational speakers or good test mediums. That is what we call mental mediumship, and I know also of some who have developed physically. And friends, whatever is the best for you, your guides know, and they will develop you according to that which you are best fitted for.

QUESTIONS.—[By X. Y. Z.] How can the marriage laws be improved upon?

ANS.—My dear friends, I could answer that in a very few words, and that would be by men and women being true unto each other. The law that binds man and woman together as husband and wife should be a law of love. The law of the land should have naught to do with it further than to register it and then man and woman should be free. There is no marriage where there is no love. The law can not bind hearts; it can only bind hands together. But when men and women marry because they love each other, when they love

each other that they would be willing to lay down their life if necessary for the other, then is marriage lawful in the sight of God. But when men and women marry for convenience, or for money, and they are bound together, then in the sight of the angels and of God it is a mockery. They are living together in what should be heaven—but is hell, for there is no hell worse than that which binds you and binds you together in conditions where there is no happiness. When men are less selfish and more true, then will the marriage laws be more sacred.

QUESTIONS.—[By J. E. R.] I have recurring spells of headache, and often feel as if I were intoxicated, though I do not touch liquor. Physicians can not help me. Is it spiritual in nature?

ANS.—This is a case that needs individual attention, and should be given to a first-class psychometrist and diagnosed combined. The headaches are undoubtedly due to nervous disorders in connection with biliousness. The accompanying dizziness is an effect of impure or surplus bile, and may be a result of a worldly or sensual life in the past, unless it has been inherited. One generation often pays the penalty by suffering of the pleasures enjoyed by the past generation. The sins of the fathers' falling on the children. If not here, parents suffer for such in spirit, even if they have outgrown their own sensual tendencies. A temperate life often invites slow suffering, but it is better than concentrated suffering in old age, or spiritual suffering in the future. Impurities of the spirit, or those inherited, work their way out as soon as we become passive, whether on earth or in the spirit world. Having been generated in matter, they must pass through the same element to get rid of them. In earth life you have your physical body to operate on. In spirit you must borrow one, and either find a medium or mortal who is undergoing your development, or go to some hospital for relief. Spirit hospitals are erected near earthly ones for this purpose. But many dislike the idea, as it is an unpleasant contact that must be borne, and which is especially disagreeable to sensitives. Be temperate, therefore, even though you may feel at times that a little sensual living would free you from suffering. But it stops all development at once, and is storing up pain for a future time in greater force. The beginning of mediumship is often felt as above described, but it is the same cleansing process going on, caused by the action of purified or positive spirits on your spirit body, and thus driving out the impurities in the form of bile. Bear it manfully, and your reward will be great. The greatest sufferers become the best attuned mediums, even if but for your own use or your family's. All don't want to be professional mediums. Be glad that you are not compelled to be by force of circumstances. It is a martyrdom; and once into it, it is difficult to get out again. Many wish they were back at their old trades or business. So, have care, and don't be too hasty in rushing into the field. Those whom the spirit world wants it calls by breaking up their business or trade, as they have nothing else to depend on.

## SPIRIT MESSAGES.

George R. Brown.

While singing, a gentleman stepped up to me and said his name was George R. Brown. He says: "I am glad to be here this afternoon. I desire to voice my love from the spirit side of life to the near and dear ones who still linger upon the earth plane. I also desire the many friends who knew me in earth life to know that I am happy and contented in spirit. I know that I passed out rather suddenly, and I know that many wondered how it was with me on the spirit side of life, as I had long outgrown the Church ideas, and had never accepted any other idea of true life, though I had always felt within myself that there was something to follow. What that was, I was not prepared to say; but I am glad the spirit life is real. I am glad that we never lose our consciousness or individuality. I am glad that I can and do progress daily, and some things which seemed strange to me when upon the earth plane seem strange no longer, for I view them from the spirit side of life; and while I do not desire to take up too much of your time, yet I would like you to know that I felt when I entered the spirit world, that I was ignorant, indeed. I was supposed to be a man of fair education. I knew a good deal as far as book learning went, and also had some experiences in earth life which should have been educational, and which were educational to me; but it did not serve me very much on the spirit side of life, and I had to begin at the lower round of the ladder and climb upward, and I am glad that I was willing to do so, and am still doing so. I am from Milwaukee, Wis. I passed out in 1875."

Sarah B. Hunter.

Good afternoon, friends, one and all. I am glad to be with you. We, each and everyone of us, try to impress upon all of those who live in the earth life the reality of spirit life, for sometimes those who are the advocates of Spiritualism will sit down by themselves and doubt it. Why, friends, none of you are real here. You are all what I call "make-ups." You are made up of different elements, and very few of you live out yourself upon the earth plane, but when you enter the spirit realm you will be real; you will then be yourself; you will live out self. You will not assume anything because it does not pay on the spirit side of life. You could not do it if you wanted to. I do not mean that each and everyone that enters the spirit life is immediately perfected. I do not mean that man immediately forgets and gives up all of that which was dear to him upon the earth plane. I do not mean that, for many spirits grovel, as it were, in the dust. Many spirits try to live that which they have lived upon the earth plane, but not for a long time; for through the mighty efforts of the spirit which penetrates everything upon the earth plane, in the spirit realms, yes, in the waters of the deep, that spirit cries aloud. And as that all-seeing eye of the spirit sees and understands all things, man becomes aware of the fact, and soon passes away from all false ideas; all of those false teachings which have clung to him upon the earth plane gradually drop away, and man becomes a spiritual being. Man's spirit reaches out unto the higher intellects, and learns the higher and grander lessons. Yes, spirit life is real. My name is Sarah B. Hunter, of Montgomery, Ala. I have no one who is near me by kinship upon the earth plane to-day, but I have many who knew me in the old home at Montgomery.

Charles H. Graham.

I desire to send a communication to my wife and children. I want them to know that although I have not presented myself to them often of late, yet I have been with them, and I feel that the change which is coming soon will be a change for the better for all the loved ones. I want her to know that I am with her wherever she goes, and that which is her trial upon the earth plane will be soon removed; and before many more months roll away we will be united in the spirit realms of endless day, for through the law of nature it can not be much longer. So weary not but know that I await patiently for you.

Benjamin Hopkins.

I am glad to be with you this afternoon. (Speaks to a couple in the audience.) I impressed you to come here. I felt that you needed a little advice on the way you are doing. You are doing well, and growing each and every day. I know that physically you have been as well as you may desire, but

still remember that sometimes the physical must give way to the spiritual. Remember that sometimes you grow too fast for this physical body, and be not troubled, for I see the door opening wider, and I see the loved faces of many as they draw down closer to you. I would also have you know that I am satisfied, although I passed through the fire, although I was misjudged and not understood, yet to-day I am reaping the reward of all that. I am rewarded for every good deed, every kind act, and I am growing spiritually. I will give you a promise: It is that I will come to your home, and manifest in such a way that you shall know me.

Seneca B. Thrall.

Good afternoon. This is a place where they say it seems to the disembodied as a post office, and I presume I may encroach upon your time and your patience, to reach out to the friends of the past, to many who remember me in the Western State. There is much I would like to speak of concerning my past life, my experience in going from earth into another life of reality and life which is as real as the one that I lived in in the past, a life that I commenced with all of its beauty and usefulness, just where I lay down with earthly wealth, and I find that in this land of souls that there are lessons to be learned. There is work to be done, and much that can be accomplished for the use of the world that I have lived in in the past for the enlightenment of souls and for the advancement of my own spirit. I am happy because there are those with me that I loved in the past, my own kin as well as friends, and I would like to have the friends at Ottumwa, Iowa, to know that Dr. Seneca B. Thrall sends to them a greeting, and also my wife Mary E. When the changes that have recently taken place with some of those that are dear to us, the clouds have gathered many times since I went away, but I desire that when they have fallen that my friends should realize that I have been with them. Oh, that I had the opportunity, the time, to voice my thoughts to my friends in a manner that they might know the truth of life which is continuous, and of the lessons which are so beautiful. I know that I shall be recognized, because I have stood by the side of some of my friends as they have perused the columns of your paper, and I gathered, with my companion, as well as with others, to place in the pathway of our loved ones a ray of light, and that that light may be as a guide to them from earth to heaven, from death to life.

Ann Euell Hague.

Well, I'm here at last, and thought I'd never get a chance. My folks are all Spiritualists, and they want to hear from mother through the columns of this blessed paper. My boy Billy is a slate-writing medium, and a good one. I wish he was not so easily tempted and led by other people. He is weak, but not sinful, and has only one fault, and he knows what that is. If he would only try and conquer that habit, it would make me very happy. I am with my husband a good part of the time now. He will be happy with me in our Summer home before a great while. Annie and Libby are good girls, and have taken my place at the home I left, and I bless them for it. Cal is with me; Mattie, and a lot of other dear friends and controls—White Hawk, Ella, Amanda Fisher, Cal Tucker (the latter still likes chickens), Israel Putnam, Harry Barlow, Harry Hague, Red Wing, Little Otter, me, and Thomas Warty, all unite in sending a message of love to you all, and thank you girls for what you have done for Billy and father. My folks live in Indianapolis, Ind.

Mary McDonald.

I want to reach my nephew, Alex. Quinn. He lives near Daleville, Ind. Baby, Maggie, and Johnny are with me; also Maggie, Clara's sister. I am often with them, and hear them talk, and I enjoy it so much when they go over home and sit with the boys and Clara's ma and pa, and will soon have a chance to talk to my dear boy Alex, and will give him some good advice. Don't worry about the weather, as it will be all right.

Henry C. Hamilton.

Friends, I hear water, and I have now with me one who has passed out through drowning. The spirit comes to me and says: "Yes, yes, I was drowned, but I desire to say that to-day I am satisfied on the spirit side of life. Mother dear, don't grieve, but know that your George has not forgotten you, and that he sends out his spirit love to you every day, and he desires also to tell you that father and sister is with him this afternoon. I know it was sad; but still as I can not return to the material body, I must do the very best I can for you from the spirit side of life." With this young man I get the name of Henry C. Hamilton, from Atlanta, Ga., drowned in Lake Michigan in the Fall of 1890.

Solomon Price.

I desire to send my love to my daughter in St. Paul, Minn. She is the only one that would receive a communication of this kind from her father. Tell her that her companion is with me here this afternoon, and that the children also, three in number, are with me, and we rejoice that she has begun to understand a little about spirit communion, and we hope before long she will know more and be fully satisfied. Tell her all is well, and promises given to her some time since about spirit communion have been fulfilled. I passed out in the city of Dayton.

Sarah J. Whitney.

The next spirit that comes is a lady. She says: "I, too, rejoice that it is possible for me to communicate with loved ones. There have been many changes in the life of those I love since I passed over, but I am glad that Joseph has learned the grand lesson of spiritual truth. Do not fear, but know that each one of the loved ones will be by and understand you better, and those who to-day denounce you will be the first to hold out their hand towards you. I desire this message sent to Marshall, Texas."

Sarah Conroy.

Desires to send her love to Robert Conroy, that he may know she is happy and contented in the life on the spirit side. I came from Newport, Ky.

Emily Palmer.

Wants to send a love message to Jane Palmer, 346 Liberty Street. She also wants to remember Sadie in the message. And with this spirit comes a gentleman, who was in all probability murdered, as his influence gives me a feeling of his having been struck on the back of the head. He says he was thrown from a boat, and fell overboard, and in this act he lost some money at the time. His name is Jerry Mills. He passed out at Toledo, O. He wants to send a message to Dr. Groff at Cumminsville.

## VERIFICATIONS.

[To the Editor of the LIGHT OF TRUTH.]

In the issue of May 20th I find a message from Emma Crawford. I was very well acquainted with her and was at her bedside during her last sickness. So I was pleased to hear from her. She often presents herself to me in spirit, and is always present at our seances. Emma was known as an intelligent young lady, and of a kind and sweet disposition. Many friends were glad to hear from her through your free circle. Yours for the truth. MRS. M. S. ANDRUS.

Colorado City, Colorado.

## Suggestions for Lyceums.

Have the assembly-room neat and orderly. Adorn the walls with pictures, mottoes, and flowers.

Be neat and precise in your department, and avoid a careless, slipshod manner.

Be glad to do all you can to make the sessions interesting. Cultivate the dramatic, make the lyceum a theatre of whatever ennobles the character. Rightly managed this essential feature in the lyceum system may be not only a source of revenue but of reform.

An entertainment worth paying for any lyceum can give successfully. It may consist of short dramas, tableaux, recitations, music, charades, and a few lyceum exercises.

It is also easy to have amateur theatricals, which always draw a house and are sure to create interest in the work.

## NEIGHBORS SPOKE WITH GHOSTS.

The following description of a seance in Jacksonville, Fla., is taken from the Florida Times Union.

"Hugh R. Moore, trance medium, held a seance Sunday night at the residence of W. H. Eddy, 101 West Union Street. It was a little social gathering, consisting of about forty of Mr. Eddy's friends. A Times Union man was present; he, with others, went in a spirit of investigation. The medium took a position in a chair where the whole audience could see him, and soon he seemed as if death had touched him. His features were set and ashen.

"The room was dimly lighted, and of the shadows visions of all kinds of people appeared. The visions were dim and few at first, but gradually became as distinct as if in the flesh. Voices were heard in an indistinct murmur, which grew louder until words in distinct clearness echoed through the room, while every material lip was silent. To say that the guests were astonished does not half express it; they were frightened beyond the description of words, but marveled with wide-open eyes and mouths agape when S. G. Avery appeared before them.

"Mr. Avery, everybody knows, was an old resident of this city. He died a few days ago, and his remains are now in a coffin on a north-bound steamer. He did not appear by any special invitation, and the sight of him so unexpected increased the mystery, and made the surprise more profound. The vision at first was indistinct, and before the form was outlined in tangible clearness a voice said, 'Avery, Avery, Avery.' Mr. Eddy asked if anyone in the audience knew such a person; they all did, and as the figure grew in clearness they recognized him, and every person present was willing to stake his life on the assertion that no such counterpart could be produced by material means. Some one asked the vision what it wanted, and it replied: 'Are any of my people here?' There were none. However, some one who had known the gentleman in life was bold enough to ask him how he was in the other world. He replied: 'Very happy; it is a beautiful land. Had I known how beautiful it was, I would have better prepared myself to enter it.' The voice and the figure then faded into the shadows.

"Many other persons beheld the visions of their relatives; but as none of these was so well known to the audience as Mr. Avery, that test was considered the best of all. One young woman was so frightened at the uncanny things she beheld that she went off into unconsciousness, and remained so until after the seance ended."

## DIGRESSIONS.

She was so inconsolable for the loss of her husband that when she played the piano she touched only the black keys.

A Dunkirk family ordered the inscription, "Let her rest in peace," upon the tomb of one recently departed. But the lettering artist found that he did not have room for the entire sentence, so he abbreviated in this manner: "Let her r. i. p."

A convict says he was sent to prison for being dishonest, and yet he is compelled every day to die out pieces of pasteboard, which are put between the inner and outer soles of the shoes made there and sold as solid leather.—Shoe and Leather Reporter.

Bigotry is to close one's eyes to the truth of another's cause. Fanaticism is to be actuated by blind prejudice rather than by patriotism or reason against that cause. Between the two, an advocate, under these circumstances, invites upon himself thorough contempt by both friend and foe in the end.

Man's individual promptings for good point out the way of his salvation.

## LITERARY REVIEW.

DAS GEBRAUCHE DER WAHRHEIT (The Temple of Truth). By Ueeg. Published by the Deutsche Zeitung, 11 State Street, Charleston, S. C. Pp. 175, paper cover. Price, \$1.

This is certainly a remarkable book, and the first of its kind ever printed in America. It contains a digest of the spiritual philosophy; answers many of the questions that are puzzling mankind to-day; endeavors to elucidate in a practical manner cause and effect; speaks of soul, spirit, and body in an interesting manner; and treats on the aura and magnetic relations of mortals and spirits in a way that is calculated to awaken thought and research. In fact, it touches on nearly all subjects pertaining to the science and philosophy of Spiritualism, and fills a long-felt want among our German Spiritualists who are anxious to have the philosophy presented to them in their mother tongue. The author is a spirit, who gave the whole contents of the book through a medium in trance and the substance taken down by a scribe. Mr. Paul Wierse is the medium and is entitled to the credit of the grand thoughts expressed. Throughout the close runs a social vein, showing that the spirits are not unkind of our material welfare, and pointing a way to the upbuilding of a better home and social life. The book is somewhat expensive compared to English books in the same line, but it is a book that can be read, then studied, then digested, and finally lived. In this respect it is worth double its money, and those who know how to get the full value out of a literary production of this sort, will never regret the investment. Orders for the same will be taken by the LIGHT OF TRUTH.

The Arena for June, edited by B. O. Flower, contains: Rev. Marion D. Shutter, D. D., Frontispiece; Arthur McDonald, Insanity and Genius; M. D. Shutter, D. D., The Liberal Churches and Skepticism; Helen Campbell, Women Wage-Barners; I. E. Dean, Save the American Home; R. B. Leach, M. D., Arsenic vs. Cholera; A. C. Fisk, Does the Country demand the Free Coinage of Silver; Frances E. Russell, Freedom in Dress; B. O. Flower, Union for Practical Progress; Our National Flower; Symposium Advocating the Maize; Prof. F. W. Sanders, A. M., Islam, Past and Present; B. O. Flower, Parisian Fashionable Folly (illustrated). Published by Arena Publishing Company, Boston, Mass. Single number, 50 cents. Per annum, \$5. European edition, Brentano's, London, 5 Agar Street, Strand, W. C. For sale at all newstands.

Physical disease is the inevitable result of not living up to one's aspirations or desires—that is, not being true to self. As selfishness increases with gain, so love, benevolence, and charity often increase with the losses we sustain in this life. Men frequently manifest inconsistency by sacrificing principle for prejudice.—Old Philosopher.



# THE LIGHT OF TRUTH,

Entered the Post Office at Cincinnati, O., as Second-Class Matter, July 1, 1892.

Published by C. C. STOWELL, Room 7, 206 Race St., Cincinnati, Ohio.

**Terms of Subscription.**

The *Light of Truth* will be furnished until further notice at the following rates, payable in advance:

One year	\$1.00
Six months	.50
Three months	.25
Single copies	5c

**Remittances.**

Remit by Postal Note, Money Order, Registered Letter, or Draft on Cincinnati or New York. It costs ten or fifteen cents to get drafts cashed on local banks, so do not send them. Postage stamps will not be received in payment of subscriptions. Direct all letters to C. C. Stowell, 206 Race Street, Room 7, Cincinnati, Ohio.

CINCINNATI, SATURDAY, JUNE 10, 1893

The *Light of Truth* cannot well undertake to vouch for the honesty of its many adherents. Advertisements in which it is made known that disreputable or improper persons are using our advertising columns are at once discontinued. We reserve the right to publish in case they discover in our columns advertisements of persons whom they have proved to be disreputable or unworthy of action.

When the possible address of a *Light of Truth* subscriber is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as the *Light of Truth* goes to press every Wednesday.

Reprinted material will not be returned without postage accompanying use same—see preserved... and thirty days after receipt.

TABLE OF CONTENTS.	
First Page.	Neighbors Spoke with Ghosts.
Led to the Light, story by Hudson Tuttle.	Digestions.
Gratifying Phenomena, our reporter.	Literary Review.
Spiritual Journalists vs. Theology.	Editorial.
Women's Vote Their Own, Conna May Morris.	News from Correspondents.
Imaginational Teachings, Mrs. Mary J. Colburn.	The Woman's Club, conducted by Emma Wood Tuttle.
Second Page.	Mediums and Lecturers.
Thoughts on the Eve of the Fourth Dimension.	Correspondence.
Third Page.	List of Spiritual Books for Sale at this Office.
Spiritual Medium Department—Our Free Circle—Report of Session.	Local and Personal.
Vindications.	News from Correspondents.
Suggestions for Lyceums.	

"He is true to God who is true to man; wherever wrong is done, To the humblest and the weakest, 'neath the all-ubiquitous sun, That wrong is also done to us, and they are slaves most base Whose love of right is for themselves, and not for all their race."

JAMES RUSSELL LOWELL.

## A RIGHTEOUS VERDICT.

Doubtless the most interested person in attendance at the time of the vote which branded Dr. Briggs a heretic was the Rev. Preserved Smith, professor of Lane Seminary, Cincinnati. Glory, as well as misery, loves company, and it must be a beating heart in the bosom of Dr. Smith that welcomes the valiant Briggs to the army of heretics. At the time of his vindication at the hands of the New York Presbytery we ventured the opinion that the Presbyterian Church had erred in judgment, to say nothing of consistency, and the happiest effect of the trial which has resulted in Dr. Briggs' conviction is the fact that the Presbyterian Church has redeemed itself, and now stands forth as the champion of all that is narrow, intolerant, and medieval in religion, thus vindicating its own consistency. If Dr. Smith was guilty Dr. Briggs was not innocent. The penalty will be expulsion from the Church in order to throw a sop to the minority.

The verdict rendered makes it impossible for the clergy of the Presbyterian Church to hold or teach the views for which Briggs has gone through the fearful trial of his life. Briefly, these views may be summarized as follows: The Bible, Church, and reason are the three constituted authorities. That Moses was not the author of the Pentateuch; that Isaiah was not the author of the whole of the book that bears his name; that there are errors in the Bible; that if literal fulfillment is claimed history proves the reverse; that there is a progressive sanctification after death. Upon all these vital propositions the Presbyterian Church by its vote against Dr. Briggs has set the seal of its condemnation. The infernal side of the matter is where shall the line extend and who will be left in the Church if this verdict is carried to its legitimate conclusions. Will the great number of advanced ministers withdraw? Doubtless many of them will. Certainly those who do not ought to be compelled to do so. If Dr. Briggs is guilty there is no place in the Church for an independent thinker and teacher, and the sooner they are driven out the better. It is to be hoped that judgment will rule in lieu of a false faith and the army of heretics make itself known without recourse to a judicial force such as has characterized the trial of Briggs.

If the Presbyterian Church can afford to pin itself to the inerrancy of the Bible and that Moses wrote the Pentateuch, it has the right of its choice and may be respected for its sincerity and condemned for its senility. Men who decide such questions on the lines governing all other matters of human experience will be slow and few in subscribing to such a belief. It is to be hoped above all things that the Church will keep on weeding out the heretics. Certainly they have no place in the folds of the Lord, and the worst thing that can be said of Dr. Briggs is the flimsy pretext of his devotion to the Church and belief in that which he pretends to consider the true teaching of Presbyterianism. Having received his *de trop* from the highest court of his Church may we not expect that other lesser fry will take warning and get out?

## Not Willing to Have the Truth Told. How Catholics Meet it.

Father Kolin, an ex-priest of the Catholic Church, gave a lecture in Covington, Ky., on the "Secrets of the Confessional," in which he showed up the abuse of that institution, and went as far as propriety would allow on the immoralities of convent life. He was announced for the next evening to speak on "The Priesthood and Why I Left It." The Catholic element was aroused and a determined effort made to prevent him speaking. The hall was jammed with an excited audience.

He began with a story about an Irishman stealing a watch from a priest in the confessional and offering it back to him on the priest's advice that he should return it to the owner. The priest, so it ran, refused to take the watch, not knowing it was his own, and when the thief assured that he had offered it to the owner, and the latter had refused it several times, the priest told him to keep it, which the thief did. The laugh that followed the anecdote had not subsided when some citizen, said to be a Mr. Hovekamp, of Stevens Street, rose to his feet and shouted out:

"It's a lie! It's a d—n lie!"

Instantly all was excitement. Yells arose in all parts of the hall.

"He's a liar!" was shouted by several excited citizens. Mr. Kolin tried to go on with his talk, but the hissing and yelling drowned his voice. Mr. Theo. Zwick, the lively stable man, and Captain Peter Michaels were specially aggravated, and they advanced toward the stage, demanding that the speaker should give proof for what he had said. In the excitement of shouting and pulling and hauling some ladies and their escorts tried to get to the door. One man was overcome by the excitement.

Some Cincinnatians were on the stage with Father Kolin, and the Catholics were prepared to attack them at a convenient opportunity. The police, fearing a serious outbreak, resorted to a ruse. They had one of their number go down the street and fire a revolver in rapid succession. On hearing which the crowd rushed away to the scene of the shooting, and Father Kolin and his friends were hurried away by a circuitous route for Cincinnati.

Alone this incident has small significance, but it is one of many happening almost every day. Only a short time ago ex-Priest Rudolph was murderously assailed in Indiana for exposing the villainy of the Romish Church. Altogether such events are straws which indicate the wind which may break into the fury of the tempest. Those who forty years ago read of a slave now and then escaping to Canada, of honest people being prosecuted for resisting the slave-hunters, and meetings broken up by mob violence, thought little of those incidents, yet might they have known that they were the forerunners of a civil war which should destroy the damning wrong, though the nation immolated its treasures and its most valiant blood. The same omens menace the peace of the future, and the Catholic power is incomparably stronger than slavery. It is ready organized, marshalled, trained, equipped, and ready at a word from the priest to clutch the nation's throat.

What is the hope of salvation?

The free dissemination of the knowledge of the dark ways, the infamous doings of the priesthood behind the walls of cloisters, convents, and nunneries. Yet this knowledge the priesthood will not allow, and if one of their number, stricken by conscience, seeks to expose the corruption, he is met by the same spirit that actuated the slave holders, and the superstitious mob is set on to do the dirty work, while the priests remain in concealment. And as the officers were with the slave-holders so are they now with the "Holy Church," because she has the ballots of her members in her keeping, and thereby the balance of power.

## TROUBLE AMONG THE MAINE PREACHERS.

Spiritualism has invaded the innocuous desuetude of Maine orthodoxy, and in consequence the watchers on the tower of Zion in that State are sounding the tocsin of war and warning the sheep to keep close to the bell wethers of the flock. The *Rockland Tribune* is just now publishing the drivel for the edification of its readers in that portion of the State.

Amongst the rest we note the contribution of priest Phelan, pastor of St. Bernard's Catholic Church, who takes occasion to say that "Spiritualism pretends to endorse or enhance the moral teachings of Christ, but in reality abolishes it in principle and in practice." Judged by their fruits and ordinary criminal statistics the priesthood long since abolished the same teaching "in principle and practice" according to "pretended" Christianity.

Again he observes that "the certainty of immortality does not make men morally better." Aside from any controversy upon the constituent elements of morals it is true that the Christian conception of moral law has by no means made men morally better, to say nothing about the advantages of faith or knowledge of immortality. Well knowing that an uncertainty of immortality as involved in Church creeds does not and can not enhance the moral calibre of a people, this priest, naturally enough, concludes that a knowledge of immortality obtained outside the Church can not do it. Taking his own wing of the Church into account the value of its moral teaching is best observed in the mental and moral sphere of her devotees from which in overwhelming proportions the crime percentage of the country is made up. There are 10,215 Roman Catholic Churches in the country, representing \$118,040,746 and 6,228,579 communicants, and yet three-fourths of the criminal and pauper community is drawn from this portion of the population. There are few, comparatively, who are avowed Spiritualists, the late census reporting only 45,039 who are communicants of different societies, but somehow or other they manage to keep out of the penitentiaries. And while these figures do not represent a hundred thousandth part of the Spiritualist population, THE LIGHT OF TRUTH will guarantee to name one hundred Roman Catholics in prison for every one Spiritualist in prison named by priest Phelan.

The Rev. F. S. Bickford admits that "the subject of Spiritualism is worthy of discussion in a serious and reverent manner whether one adheres to that faith or opposes." He says, however, that his own conclusions are that "the utterances of mediums can not be those of disembodied human spirits," because "there is a natural impossibility that a human spirit which could not retain possession of its own body should obtain the mastery of another person, soul and body." This indicates the great dearth of knowledge on the part of the few honest preachers who attempt to talk about Spiritualism. If Mr. Bickford had ever observed the effects of psychological influence as manifested by the hypnotic operator and his subject he would be more careful about his statements relative to the possibility of a spirit obtaining "the mastery of another person, soul and body." It is by the powers of hypnotism that we learn how spirits "control" mediums.

It is a matter of moment, however, that these men have taken up the subject of Spiritualism, and while they all fall in their understanding of it, great good will be the outcome. Discussion and agitation lead to wisdom. Let the Maine preachers discuss and agitate.

## AN "EXCLUSIVE" CONGRESS.

The Geary Chinese Exclusion Act seems to be a puzzle to all parties in the United States—with very few newspapers and comparatively few individuals favoring it. And how such a bill could have passed is undoubtedly puzzling Congress still more. It probably was a mistake, similar to the World's Fair Sunday Exclusion Act—sort of a hasty policy act to be repealed at leisure.

Concerning it, the *Hartford Post* says: "It would not be strange if the Chinese government entered upon a course of retaliation. We can not expect that a heathen nation will exercise a Christian forbearance which Christian nations themselves decline to exercise. Still the Chinese government has been forbearing. We have not advanced so far in Christian virtue yet that the heathen can not practice better than we what we preach."

But moralizing aside, it might yet prove a good thing if properly compromised or amended to exclude all offenders against the State or municipality, where imprisonment becomes the penalty. This will help us to get rid of the bad element and put the rest on their good behavior. A restrictive clause may be added that will not be offensive to the Chinese nation, and thereby preserve our claim to be the most liberal people on the face of the globe, besides our commercial interests in Chinese latitudes.

A NAVAL cadet at Annapolis was put under arrest for contempt for not following the custom of inviting the superintendent's wife to receive at the annual June ball. The country would like to know what connection this lady has with the United States Navy to warrant a cadet being placed under arrest. Is she an officer? If so, where is her commission? If not, let the superintendent be tried for unbecoming power. This is not a petticoat government.

## "LED TO THE LIGHT."

Two more numbers complete this story, which, if the letters we have received are in evidence, has awakened a profound interest, not only in the daring of its plot and uncompromising method it is carried to conclusion, but even more in the philosophy it inculcates.

Mr. Joseph Patten writes that he has been more deeply impressed with this story than any he has ever read, and hopes the same method may be pursued in popularizing the themes of the spiritual philosophy.

Dr. E. L. Perry in a letter says: "I am very much interested in your paper, and especially in the current story by Hudson Tuttle, 'Led to the Light,' as I am, indeed, in everything he writes. I have known him for thirty-seven years, from a youth to the present time, and to me he is a miracle. He is 'standard' with us here (Spiritualists) as a spiritual philosopher, and while it may be true generally that a prophet is not without honor except in his own country and in his own home, it does not, I am sure, apply to Hudson Tuttle. He is an exception to the rule, for he is honored most by those who know him best, and this will apply equally with his excellent wife. I hope he may be engaged to write another story in your excellent paper on the conclusion of this."

There has been so much inquiry for the numbers of *LIGHT OF TRUTH* containing the first chapters, that we know it will be gratifying to our readers to be informed that the story will be soon issued in book form.

## An American Pope--Now a Legation to be Established at the Vatican--What Next?

The reception and honors paid by the United States Government officials to the American Pope, Satelli, called forth merited criticism at the time from all right-thinking people. Few were prepared, however, for the next move, which was no less than the establishment of a legation at the Vatican. The United States has a representative at the court of the King of Italy, and that court does not acknowledge the existence of any other government within the boundaries of Italy. A consul at the Holy See would necessarily be a Catholic, and identified with the Church. He would necessarily work for the interests of the Church and not for our government. Such a consul would be appointed solely to please and cater to the Romish Church, for there is no precedent, and the dictates of sound judgment and common sense oppose it. The Vatican has no temporal power over Italy, and as a spiritual movement should not have. The heads of the Greek Church and the English Episcopal equally deserve legates, and the complications liable to arise would not be so hazardous or disastrous.

A United States Legation hand in glove with the Pope means the holding of the reins by the Pope, and the driving of this government wheresoever he pleases.

In the light of the terrible struggle Italy has made to free herself from the bondage of the Romish Church that has for ages sought to make her a nation of slaves, the acknowledgment, by consular relations, of that anachronism, that bundle of villainy and deception; that fraud and cheat on mankind; the incarnation of duplicity, falsehood, and sham, is nothing short of a crime.

A legation is wanted in Rome only for an excuse for her to send one to Washington. A keen Jesuit there informed of every measure and law before publicity, would be a spy such as sent to any nation on earth would be shot for a spy before the going down of the sun. We can not think the Government of the United States is so utterly given to partisan measures as to entertain for even a moment such a proposition.

## THE FAIR OPENING ON SUNDAY.

Judge Stein of the State courts of Illinois, in granting an injunction restraining the managers of the World's Fair from closing the gates on Sunday, has precipitated the legal fight that is certain to ensue, and which will bring the Federal and State courts into a clash. It is by no means certain that the government will interfere to any extent, and the outcome will witness the complete triumph of the Sunday openers. It is not yet time to crow, although the fact that the Fair has been kept open one or two Sundays goes far to strengthen the opinion that it will not be closed again. The sentiment of the people has already been expressed by the vast crowds who attend on Sunday, and this fixes the moral triumph of the liberal sentiment demanding an open Sunday. However, there is one point which in honor the commission is bound to observe: That is the return to Congress of every dollar of its appropriation hinged upon the infamous proviso of keeping the gates closed on Sunday. It was at this point that the great mistake was made. Not a dollar of that appropriation should have been accepted under the imposed conditions, but inasmuch as it was accepted and it is now found to be impracticable as well as impolitic to observe the condition, the money should be returned, or that portion of it not disbarred by Congress in the Souvenir Coin Act.

Let us have an honorable Sunday open Fair or none at all.

## Organization.

Our Washington Spiritualists are still agitating the question of organization, and it is to be hoped that they will be encouraged in more ways than one in their undertaking. Some of the reasons given for this movement are cogent, and those interested should send for a circular setting forth the plan, by addressing H. Steinberg, 506 Twelfth Street, Washington, D. C. The honorable committee who have this work in hand are Messrs Theo. J. Mayer, M. C. Edson, O. Humphreys, R. A. Dimmick, and J. Steinberg. Now is the time to help, as the convention is to be held before the World's Fair closes in October of this year at Chicago. More anon.

THE Princess, the Infanta Eulalie, posed for some photographs the other day, and the elaborate and snobbish reports say her jewels worn on the occasion, which consisted of diamonds and pearls, were valued at \$250,000. Two detectives went along to guard the property. This latter precaution would not have been deemed necessary in Farther India where the heathens dwell, but in a city which has Dr. Parkhurst and his law and order league, together with 454 Christian churches of course it was essential. The account says that the chair in which the Infanta sat for her picture cost \$100. Later on in the day she visited the tomb of General Grant, and bestowed a large wreath upon his coffin. The only oversight in this part of the program was the failure to state how much the wreath cost, but it was not forgotten to mention that the vast crowd cheered the princess to the echo as she emerged from the tomb. Verily, snobdom has a high perch in these days of mammon worship.

NEW JERSEY has enacted a blue-law in making it a \$20 offense to be caught fishing on Sunday. Outside of forcing its small vendors to offer stale fish for sale on Monday, the State of New Jersey has interfered with the honest livelihood of a people who certainly would not commit an offense against a State under any circumstances, but who may now be tempted to do so to provide for their families, and to meet the demands made on them by hotels and restaurants for fresh fish on Monday. But such are the model laws made by modern Christianity.

IN ANSWER to objectors who demand to know why spiritualists do not come to them directly if they desire to communicate instead of having to come through mediums, the Rev. M. Savage says: "For reply I will ask them another question. Can a man communicate with me along a telegraph wire, why can he not as well send me a message along a board fence? Perhaps it would be as well to recognize facts and not deny them, because we do not know why they are facts." Mr. Savage has the facts and lets speculators do their own thinking; for men who can not accept facts as they are, serve mankind the least on the march towards a higher knowledge and a better comprehension of life.

TRYING a man for preaching something he knows nothing about, by a set of men who maintain something they know nothing about, is what the Briggs' trial amounted to—nothing more. To pronounce Mr. Briggs guilty of heresy, is simply to pronounce him guilty of rejecting erroneous teachings of the same teachings rolled out into other forms, with a modern liberalism mixed into the dough. After all Mr. Briggs' preaching is only a new form of orthodoxy, and nothing near the truth as it is revealed through the most experienced of our modern mediums.

A PORTION of the Art Committee at the Columbian Exposition screened a foreign picture from view because it suggested to them something impure. Had they paid more attention to the art and less to their own suggestions they would not have invited ridicule upon themselves; for, to the pure all is pure, and excessive prudery often points out those weaknesses in human nature that need the most watching.

THE dependent pension law is unjust, and men regardless of party are beginning to see it. A license for great corruption and extravagance is the plain meaning of it, and Congress can do no better work than to repeal it. The country can not afford to jeopardize the good it has done to the worthy soldier by countenancing a scheme for plunder such as this law proves to be.

The Connecticut Legislature has decreed that the State and stripes must be hoisted on every common school house in the State, and kept there during the hours of every school day. This is a wise provision and ought to be patterned after by every State in the Union.

Jackson Place, Indianapolis, Ind.

Tuesday evening, May 25, I was one of the goodly number of thoughtful, earnest seekers after truth, who met in the parlors of Mrs. Woolens, 121 North Tennessee Street, this city, to witness spirit materialization. Mr. C. E. Winans, whose home is in Edinburgh, Indiana, was the medium. While the audience were assembling Mr. Winans favored us with a sort of by-play. Under the bright glare of the gas light, Dr. Abbott held the small end of a trumpet to his ear. Mr. Winans holding the central part. Anyone listening at the mouth-piece could distinctly hear Jimmie, one of the controls, talking. I asked him to tell who I was. "He," said he, "you are going to put us in the paper." I said "shall?" He answered "That's all right."

When the time arrived, and all were seated according to instructions, the medium was placed in the cabinet by a committee. The former was tied securely, hands crossed, and placed therein. The cabinet control came out, gave directions in reference to light, which was so that any object was plainly discernible. He then walked around, singled out every skeptic in the room, and escorted them to the cabinet where they were at liberty to make any investigation they chose to satisfy themselves of the absence of fraud. Dr. Abbott appeared thick and fast, two together at times, one solid and the other a child, all recognized. Jimmie played on the harp in excellent style. One of the skeptics, a Mr. Moran, was called to the cabinet by a spirit who gave his name as stated some facts in reference to a transaction in which they had both been connected, that was a self-evident fact not to be controverted. Mr. Wm. J. Murphy, who resides at 404 West Washington Street, and whose word is as good as gold, stated that his father's spirit came and wrote his full name on his hand. "That," said Mr. Murphy to me, "was a perfect test." Mr. Morgan, well known in Haughville, said his father's name was written in the same manner. One spirit appeared, walked over to where a gentleman was seated, stooped down and began stroking his extremities; then began a series of manipulations on the carpet, when presently a white luminous mass appeared which he took up and passed around. It was a piece of white lace, quite large enough for a table cloth. He rolled it up and laid it down, and commenced his own maneuvers again, and so, in a moment, he had a piece of lace quite as large as the previous one, handing it around for inspection. I was called to the cabinet. My grandfather came to me and asked me just as he did forty years ago, and spoke his name distinctly, disappeared and re-appeared. On the second appearance a bright light arose from the carpet beside me, a luminous form grew out of it larger and larger. In my ignorance I put out my hand when it instantly disappeared. Mrs. Woolens' son Willard came and embraced his mother again and again, dematerializing while talking. Mr. Woolens said: "(O, Willard, don't go yet." In a second he was beside her, and his arms around her neck, kissing and embracing her. He slipped her on the hand again. Dr. Abbott's spirit wife appeared. The doctor met her at the entrance of the cabinet; she placed her hand on his arm and together they made the circuit of the room, the doctor introducing her, and she responding in distinct tones.

I omitted to mention the fact, earlier on, that during the progress of the seance, some four or five of those present were taken by their spirit friends through the cabinet to see that all was right with the medium. The reports were "just as we left him," invariably.

Little Maude, another of the controls, amused and interested us by her witty speeches and real life like manner.

Mrs. L. L. JACKSON.

Jamestown, N. Y.

Thinking that, perhaps, a few lines from us would be appreciated, we again take up the pencil. En route here we had the extreme pleasure of meeting the First Society of Spiritualists at Columbus, Ohio. They are alive—alive to the duties of life and alive to the cause of the world's redemption—Spiritualism. Brother Dell Herrick, formerly of this city, has been voicing the sentiments of the angel world to this society. He has a high and intelligent band of controls, who have thrown away ambiguity of expression, and drop the precious golden truths to the inquiring soul without fear or favor. Brother Herrick, besides his phase of platform mediumship is a fine trumpet medium, and hundreds are inquiring of him, "If a man dies, shall he live again?" He is a clear, unvarnished, whole-souled Spiritualist, and has regard for the man who will resort to any deception to enhance his personal interests in a financial way, and use his mediumship for a cloak to cover his meanness. Would that we had more like him! We have a personal knowledge of men who, not having any ability of their own, deliberately steal the laurels from one of the noblest women on earth, and whose name is known in every home where the *Light of Truth* has shed its golden rays. Men who do this are beneath the dignity of any true-minded Spiritualist. Away with such impostors, and may the angel world sustain the editor in the holy mission of ridding the ranks of these unscrupulous vampires who have the audacity to stand in the face of intelligence and recite as original Prof. Deming's "Satire on the Devil." Pie upon such pretensions, and shame upon the heartless pretender!

While stopping over a few hours at Cleveland, Ohio, we visited Lake View Cemetery. This is certainly the vaulting place of angels, and for the benefit of your many readers we append the poetical inspiration received while strolling through these beautiful grounds, hoping that all may make these lines the true sentiments of their existence.

Beside the murmuring brook in Lake View I roam Thinking of dear ones that have gone to their home Home to the home of many mansions of rest. Where pain is all over in that home of the best.

Then arm me with soul for the duties of life And make me feel that I live in the best of life Arm me with love for the work of the hour And guide me by the angel's omnipotent power.

For I know that when I am called to my home next high Thinking of dear ones that have gone to their home I will make it an earnest to me to live in the best of life, to the care of earth a sorrow and pain And live with the redeemed through eternity years.

Yours for truth, W. H. MURPHY.



C. C. STOWELL, Cincinnati, O.







## NEWS FROM CORRESPONDENTS, Continued.

## Delaware, O.

Living near this city where the most brilliant intellects are hampered with dogmas and superstitions of a bygone age, reminds me of the necessity of immediate action—planting the seeds of progress, proclaiming the gospel of peace and good will towards men, and sounding the trumpet of demonstrated immortality, and that in every conceivable place where the light of truth may be brought before the throne of reason, there to be assimilated and dispensed according to the measure of man's highest capabilities, to the end that he may know who, what, and where he is, and be taught what he must be to attain the highest possible degree of spiritual perfection and to enjoy the reward prepared by this daily devotion to duty here. And allow me to assert it as an incontrovertible truth that no one has ever risen into absolute perfection at death. This proposition implies that there is a unity of learning, of unfoldment and progress in the life which is to come, and that those whose aspirations and possibilities are aiming for the highest honors of that celestial institution, would better find it convenient to matriculate here. Hence faithful and a much larger number might, in a similar manner, be used to very good advantage. Shall the present demand be supplied? But who can withhold himself from speaking especially where "the world is my country, and to do good my religion."

Ungrateful would he be, indeed, whose opportunities are commensurate with the importance of his mission, were he to fail in yielding obedience when prompted to do so by the powers that be.

Our tutillaries are ever ready and willing to make aggressive innovations throughout the realm of thought whenever we are willing to respond to the call of the irreconcilable brotherhood of man, because as our muse has aptly put it:

In the blending of heaven and earth there is light  
Which alone consolation can give.  
To commune with the angels—transporting delight  
Sweetly proves thou forever shalt live.

L. M. LYON.

## New Orleans, La.

Mr. F. W. Taber, a trusty and very promising materializing medium, recently gave two test seances. He was here last Winter, and went to Denver, Colo. The following prominent persons were present: Senator Smith, of Tenn., Captain Abbott, Dr. Robinson, Mr. Massa, Captain Beasley, Professor A. F. Selover, Mrs. Dr. Johnson, Mrs. Major Quinn, Mrs. F. W. Taber, and others. Some two dozen persons were represented to the satisfaction of all present, who recognized one or more of their deceased spirit friends. An Indian chief, over six feet tall, before coming out of the cabinet, which was merely of common bunting, supported by small standards, gave a hoot, which would have startled any Comanche Indian, appearing in his native dress, in gaudy colors, with long hair, gyrations, etc. Several ancient personages of high repute appeared, strong and familiar, with light enough to distinguish their features, their beard and long hair, black and gray. Professor Selover recognized a friend who passed over but a few days since. Two years ago he recognized his dead wife on the third day, dying very weak, having been paralyzed for eight years. The medium's guide ordered lights out. The room being dark, there appeared an ancient figure with priestly apparel, literally covered with hieroglyphics, which illuminated the room enough to recognize the wonder before us. Let those who doubt throw off the veil of ignorance and superstition, and acknowledge the Christ-principle. The medium was previously examined by a committee.

West Charles Street.

## Findlay, O.

It is because we give so little thought outside of our orthodox Church that we know so little about the science of psychometry. I, too, felt that way. I met a lady—one that I feel and know to be honorable and conscientious in what she says and does. This lady is Mrs. Celia Loucks, of this city. In character readings, affairs relating to business, though hundreds of miles away, is simply wonderful. Her description of places and persons, telling of events that would happen that would convince anyone. We are all interested in worldly affairs, and feel a greater interest in the beyond, which we have always felt must always remain a mystery, until we, too, have passed over. Imagine our surprise after hearing all that we supposed could be told, and feel that we were well repaid for what little we had given in return, to be held, and as if spell-bound by her telling us, not of earthly things, but what we, as orthodox, call heaven and the spirit world.

Any fair-minded reader, Church member, or unbeliever, believes this gifted woman. Yes, gifted by some great and mighty power that to us seems almost unexplainable. You would feel that there would be something in Spiritualism and psychometrical readings that is worth giving more time and thoughts.

We, as enlightened people, are seeking after knowledge, why not seek for more light and knowledge on Spiritualism. I feel confident that some of our readers of this little article were to spend an hour or two, and have a psychometric reading by Mrs. Loucks would feel more than repaid, and would feel ready to say, well it is wonderful, there must be something in it after all.

A CHURCH MEMBER.

## Dayton, O.

Theosophy teaches that the *linga sharira*, or astral body, can be projected to a distance from the *stula sharira* (physical body), and manifest to the senses of others. A case in point is that of Mr. "A," of ——— City, whose wife is a fine trumpet medium. During the sittings Mr. "A," declares that he can see himself standing in the center of the circle holding and talking through the trumpet, and still he is conscious of sitting in his chair, and not infrequently pinches himself to make sure of his identity. If man is of a dual nature is it not possible, aye, more than probable, that the above may account for the phenomena of Spiritism? Is not this a fine field for investigation? What, if we should, after all, upon proper scientific investigation, find that we were producing all the phenomena of the seance-room without the aid of our departed friends? Will some one conversant with the scientific principles inherent in the phenomenal facts give a lucid explanation, and will the LIGHT OF TRUTH publish the same for the benefit of its readers and

I. S. BRADLEY.

[We do not know much about the Hindoo gibberish, so thoroughly inculcated into Modern Occidental Theosophy, but we do know that the brief separation of the human spirit from the physical body, and its independent consciousness and activity is a matter of fact, plenty of data and evidence being at hand to substantiate it. Such, doubtless, was the experience of Mr. "A," but it does not require any lucid explanation to show that Mr. "A,"'s experience does not explain the millions of other experiences which demonstrate the communion of death, emancipated spirits with mortals. It required no further "scientific investigation" to settle this fact. The heat of Theosophy is to break down, if possible, the facts of Spiritualism and substitute therefor the exploded dreams and speculations of mysticism. THE LIGHT OF TRUTH can not open its columns to a discussion of them.—ED.]

## Rochester, Ind.

Our society has been recently well ministered to by Mrs. Ollie Denslow, of Chicago. At one of the Sunday afternoon and evening meetings the hall was well filled, as was also the mid-week evening meetings. This lady has been greatly favored in the way of gifts spiritual. She is a trance speaker, a psychometrist of a high order, clairvoyant and clairaudient, inspirational musician, gets independent writing under unfavorable conditions, and I believe has had materializations. Her whole time between lectures has been devoted to private readings.

Mrs. Denslow through her social and genial disposition has made many warm friends here, even among the Church people, who will welcome her return later on.

There are several mediums here developing very nicely as clairvoyants and clairaudients. Master Roy Decker, a lad of some twelve years, gives evidence of possessing a wonderfully attuned organism for some of the old masters in music to demonstrate through. He, too, is favored with diversity of gifts. Clairvoyance and a remarkably quick and accurate ear for spirit names. One peculiar phase of this boy is whistling. He whistles some of the most difficult of the classical music, and I am informed by those who know that the execution is perfect. If proper care and judgment are used by parents and friends I predict for him a wonderful mediumship. From the orthodox view this would be called an interposition of divine providence, as a few months ago the parents of this bright, intellectual boy were avowed materialists, and scouted the idea of a conscious existence beyond the grave. Now, and justly so, they are very proud of their boy.

HENRY.

## Independence, Mo.

On the night of May 4, Mr. George D. Search, a physical and slate writing medium of Kansas City, Mo., gave a seance at the home of H. H. Gook. The circle consisted of Josephine, all comparatively old converts to our grand phantasmagoria, and embracing nearly all in the faith here. At the dark circle, under strict test conditions, all received touches and vibrations from spirit friends. Beautiful lights were shown, the guitar and violin played sweetly around the room, touching the ceiling, and at other times resting on our heads or knees, vibrating the cords in answering questions.

At the light circle independent slate writing was given, both within double and on single slates. The latter was held out at arm's length, the medium standing in full light of the lamp. We could all hear the scratching of the pencil and even the drop of the same on the slate. When through in each case the several signatures were given and recognized by the living friends present. At the cabinet sitting also in full light, the medium, Mr. Search, being held by both hands, spirit faces and hands were materialized and messages given on slates and handed from the cabinet. One gentleman received a message from his son who passed over three years ago, recognizing the hand writing.

Brother Search is ready to go out in the work, assisted by his manager, Mr. McKinney. I would advise any who wish to test the phenomena above given to correspond with him in regard to his terms.

H. B. GOOK.

## Aspen, Colo.

Sunday, April 26, being the last day Mrs. Foye would be with us, the members of the society prepared a surprise for her, in the form of a souvenir and basket of cut flowers, roses, lilies, and smilax. The souvenir was a vote of thanks enclosed in a celluloid cover, the cover was hand painted and very handsome. Mrs. Foye thanked the society and audience for their kindness and courtesy to her during her short visit among us. Mrs. Foye will be in Milwaukee this month, and Dr. H. T. Stanley will be here.

The First Spiritual Church of Aspen, at a meeting of the members held in their hall April 30, 1893, the following resolutions were adopted by a unanimous and rising vote of the audience:

WHEREAS, In appreciation of the splendid service rendered the society by Mrs. Ada Foye, be it

Resolved, That during Mrs. Foye's ministry, in the cause of Spiritualism in Aspen it has been promoted here as never before. Through her lectures and the phenomena produced by her instrumentality many persons have been convinced of the truth of Spiritualism, the organization has been greatly benefited, strengthened, and we believe, placed on an enduring basis.

Resolved, That these declarations are the unanimous expressions of the First Spiritual Church of Aspen and the people of the community, all of whom will be glad to welcome Mrs. Ada Foye again to this inviting field. (Signed)

J. E. Freeman, president; Mrs. James F. Morrell, corresponding secretary; George L. Sanborn, financial secretary.

CORRESPONDING SECY.

## Brant, Mich.

Brant is alive to the great question, "If a man die shall he live again?" A number of our best thinkers claim that there is but little meaning in such a question, as man does not die. A society is being organized to investigate the foregoing as well as to search after truth in other lines.

The best brains and keenest minds of this locality have already placed their names on the membership list, and are interested in hearing from "over the way."

Those interested are in a fair way to learn. On Friday evening, January 13th, a small circle was in progress, when one of the sitters, Dr. DeClarence, remarked that he saw a fire. The next day we found out that a neighbor's house had been in great danger of burning at the very time the doctor had seen the fire. The chimney had caught fire and blazed fiercely, but the roof being covered with snow saved the house. And now the query is did he see the fire, or was it all a delusion.

We have twice had a very peculiar phase of manifestation in our circles. While sitting with joined hands, about six in number, there has formed in the center of our circle and near the floor a vapory white cloud that gradually took the form of a woman, and would float about and touch us, dissolve and disappear.

CORR

## Onset, Mass.

The Ladies' Onset Improvement Society: Miss Helen C. Berry, president; Mrs. A. M. Brown, treasurer; Mrs. Helen M. Wood, secretary, will hold their third annual fair in the temple throughout the second week of August, 1893. As they devote the entire proceeds of their fairs to the improvement and beautifying of the place, working under the approval of, and in harmony with the board of directors, they cordially invite all who are interested to aid them. They will also hold the regular annual Harvest Festival in the Onset Temple, Saturday and Sunday, September 23d and 24th, and can promise their friends a most enjoyable time, as they have secured the highest talent for the occasion. They also desire to state that they are in no way connected with any other society, and have authorized no one to issue circulars, or solicit subscriptions in their behalf.

HELEN M. WOOD, Sec'y.

Lock Box 34, Onset, Mass.

## Portland, Ore.

The largest audience of the season filled the spiritual meeting held in G. A. R. Hall on Sunday evening, April 23d, to hear the address of Mrs. F. C. Cooley and tests by Mrs. Addie R. Smith.

The lecture was full of logic, and brought out much of that which is good for thought, after which Mrs. Addie R. Smith held the rostrum for three-quarters of an hour with test-giving, and they were good ones, being fully recognized. A subject was handed from the audience from which her guides wove a poem. The hearty applause showed how much this lady and her good work is appreciated. And we say more such workers are needed in the cause.

Of the Thursday evening meetings I would say may they be continued during the entire year. Mrs. Addie R. Smith has charge of them, and has made a success of what we term mediums' meeting. They are largely attended; the program varies only in person, who assist the medium, being invited to give what comes from spirits from the rostrum.

Hoping you will find room for this, I remain W. CLINE.

## Greenfield, Mass.

Here in Greenfield is a small society struggling to keep the cause alive. They hold spiritual meetings every Sunday night, conducted by mediums that reside here. The leading light is Miss Fannie Moody, who speaks under control of her guides; she is an earnest and faithful worker. Next in order is Mrs. Anna Bickford, who is often entranced, and gives many beautiful truths which are instructive and interesting; and she is another of the earnest workers in the cause, and is a first class, reliable medium. There are others that help bear a part often. Occasionally Mrs. N. J. T. Brigham, of New York, and Mrs. Clara Banks come here and lecture. Mrs. Clara Banks spoke for them at the anniversary. A reception was held in the hall, and we had a very pleasant evening.

MRS. H. L. SEARLE.

## Belvidere Seminary.

Beautiful for situation and capable of becoming the joy of the whole earth is this liberal, unsectarian school for the children of Spiritualists and Reformers. The course of study adopted by this institution has special reference to the health and moral development of its pupils.

A few scholarships, entitling the buyers to board and tuition in English department, of one student for a school-year of ten weeks will be sold at a very low price, if application is made within one month from date of this paper. Address Seminary, Belvidere, New Jersey. One of many unsolicited testimonials:

NEW YORK, May 26, 1892.

To whom it may concern: We take pleasure in speaking in commendable terms of the Belvidere Seminary for health, good education, and good moral training. I thank the seminary and its principal, Miss Bell Bush, for the good health, moral, intellectual, and educational training of my daughter. She was a pupil there two years. She went sickly; she left there in robust health.

J. V. RICHARDSON,

Care of Cathoon Robins, &amp; Co., 410 Broadway, New York.

## Orion Camp-Meeting.

The annual camp meeting to be held at Orion, Island Park, Mich. M. C. R. R. from June 10th to the 10th, has secured the able services of the noted and pleasing platform test medium and speaker, Mrs. Anna L. Robinson, of Lockport, N. Y., for the opening days and during the week, and also Dr. A. B. Spinnery, of Detroit, for the closing time. Other good workers are expected, among them one materializing medium, and all friends and mediums interested are cordially invited.

Boats and hotel rates are ample and reasonable and admittance to the grounds is free in the beautiful grove on the island. N. B. WADSWORTH, Pres., L. Speer, Mich., L. E. OWEN, Sec'y, Leper, Mich.

## SPIRITUAL BOOKS.

For sale at the office of  
THE LIGHT OF TRUTH,  
Room 7, 2nd Floor, 2nd St.,CINCINNATI, OHIO.

The following list contains most of the best works on the philosophy and science of Spiritualism and kindred subjects, which are kept in stock at this office. Remit by postoffice money order registered letter, or draft on Cincinnati of New York. Do not send drafts on local banks. *Stamps must accompany all orders on postpaid.* Send all orders and make all remittances payable to C. C. STOWELL, Room 7, 2nd Floor, 2nd St., Cincinnati, O.

The Content of the Sacred Heart, by Hudson Tuttle. This book was written for an object and has been pronounced equal in its exposure of the diabolical methods of Catholicism to "Catholicism," It should be read by every man, woman, and child who love their country, their religion and their God. Price in paper, 25 cents; in muslin, 30 cents; postpaid, 35 cents. For sale, wholesale and retail, by C. C. Stowell, or Hudson Tuttle, Berlin Heights, O.

Life in Two Spheres, by Hudson Tuttle. In this story the scenes are laid on earth and in the purgatory and the real life of spiritual beings. All the questions which arise on that subject are answered. The Spiritualist will be delighted. The investigator will find it invaluable, and the Christian member will find it a most interesting and profitable reading. 24 pages, postpaid, 30 cents. For sale, wholesale and retail, by C. C. Stowell, or Hudson Tuttle, Berlin Heights, O.

Studies in the Outlying Fields of Modern Science, by Hudson Tuttle. This work essays to utilize and explain the vast array of facts in the field of research, which hitherto have had no apparent connection, by referring them to the teachings of Spiritualism. 24 pages, postpaid, 30 cents. For sale, wholesale and retail, by C. C. Stowell, or Hudson Tuttle, Berlin Heights, O.

Religion of Man and Fables of Science, by Hudson Tuttle. Not servile trust to the Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection is the foundation of this book. 24 pages, bound in muslin, sent, postpaid, 35 cents.

What is Spiritualism? Rules for the Formation of Circles and Cultivation of Mediumship; the Names of Eminent Persons who have Accepted Spiritualism; Their a full and perfect list of the best publications on the subject, by Hudson Tuttle and Dr. John C. Wyman. A tract for missionary work. An eight-page tract, designed to give a clear and comprehensive view of Spiritualism and the character of its supporters. Single copies 3 cts., 100 copies \$1.50 postpaid. Address C. C. Stowell, Cincinnati, O.

From Soul to Soul, by Emma Rood Tuttle. This volume contains the most remarkable book of the author, and some of the most popular songs with the music by eminent composers. The poems are admirably adapted for recitations. 25 pages, bound in muslin, sent, postpaid, 35 cents.

Modern Atlantes, a Spiritualist's by Mrs. N. C. Maynard. A most remarkable book of modern times. 12 mo., cloth and gold, 16 illustrations. Price \$1.50.

Antiquity Unveiled. Ancient voices of spirit realms disclosing most startling revelations, proving the identity of our best friends, original and introductory addresses by the compiler, comments on the spirit-communications by J. M. Roberts, former editor of *Mind and Matter*. Price \$1.50, postage 12 cents.

Gleanings from the Rostrum, by Hon. A. B. Morris. A Dedication: The author by Hudson Tuttle; William Denton; Legends of the Buddha; Mohammed; Joseph Smith; Conflicts of Life; Power and Permanency of Ideas; The Unknown; Future Life; Anniversaries; The End of our World; What is Truth? Decoration Address. 30 pages, cloth and gold binding. Price \$1.00, postage 10 cents.

A Little Pilgrim, by Mrs. Oliphant. A pretty story, full of spiritual thought and food for investigation. A good book to introduce to those seeking spiritual light and comfort. Pocket Edition, price 15 cents.

A Romance of Two Worlds, by Marie Corelli, author of "Wormwood," "Thelma," etc. No. 8 of the Delmore Series. Price 50 cents, postage 5 cents.

The Occult Forces of Sex, by Lois Waisbrooker. Three pamphlets in one binding, entitled: "From Generation to Regeneration," "The Sex-Question and the Money-Power," "The Life-Force between Two Thieves." Price 50 cents.

Helen Harlow's Vow, or Self-Justice, by Lois Waisbrooker. This book is based upon principles which will redeem men and women from the thrall of soul, despotism and wage slavery. A volume of 300 pages, every household, and its teachings promulgated by every parent. Good paper, well bound, good likeness of author, illustrated. Price \$1.50.

Spiritual Songs, (hymn sheets, words only). Containing all the popular hymns for congregational singing. Among them: "Happy Greeting," "Beautiful River," "Rejoice and be Glad," "Sweet Bye-and-bye," "We'll Meet beyond the River," "Nearer, my God, to Thee," etc. 8 pages. Price \$2 per postage 25 cents.

Life Beyond the Grave, or Positive Proof of Immortality, by Dr. Wilson Nicely. A 32-page pamphlet of phenomenal experience. Price 10 cents, postage free.

Poems, by Edith Willis-Linn, the inspired and gifted daughter of Dr. F. L. H. Willis. This volume contains the best of her poetry. It is highly praised by critics and the press, and appreciated by all readers. 16mo, cloth, 167 pages, with portrait of author. Price \$1.00.

Religion as Revealed by the Material and Spiritual Universe, by Dr. Edwin D. Babbitt, elegantly illustrated. A volume of 250 pages, containing 250 stanzas in black and gold. Price \$1.25, postage 10 cts. This work gives a triumphant array of facts and principles in proof of Spiritualism and the absolute reality of joy in place of the fearful old dogmas. F. J. Wilbourn, M. D. says "I have read works which are worth several times their weight in gold, such as those written by Epes Sargent, G. B. Stebbins, Maria H. Young, etc. But this Religion, in some respects, far transcends them all."

Spiritual Songs, by Mattie E. Hull. For the use of Circles, Campmeetings, and other Spiritual Gatherings. Price 10 cents.

Psychic Studies. "Know Thyself," Spiritual Sciences, and the Higher Aspects of Spiritualism, by Albert Fortson. This book contains: Biography and lecture by Alfred Russel Wallace; Advice to mediums; Conservation of health and life-forces; Education in physiology; Magnetic healing; Psychometry; Spirit phenomena, and many other essays on similar subjects. Price \$1.25, postpaid.

The Religious Conflict of the Ages, and other addresses, by the guides of Mrs. R. Shepard Little. This book contains eleven addresses, dresses, and answers to questions as a closing chapter. Handsomely bound in cloth (tan and gold); 143 pages. Price 75 cents.

Two Chapters from the Book of My Life, by Mrs. R. Shepard Little. This book contains the experiences of the author as a medium, including a selection of her poems—about eighty in number—varied in style and subject, and replete with inspirational truths. Price \$1.25, postage free.

The Eldest Family, by Mrs. Sarah E. Hervey. A delightful story. Neatly bound in cloth. Price \$1.00, postage 8 cents.

Leaflets of Thought, Gathered from the Tree of Life, presented to humanity through the medium of H. H. Gook. It contains a selection of some of the experiences of a spirit who has been in spirit life fifty-seven years. Price \$1.25.

Life and Labor in the Spirit World, by the members of the Spirit Band of Miss M. T. Shelburne. A volume of 46 pages, neatly and substantially bound in cloth, 35c., postage, 10 cts. Full gilt, \$1.50; postage free.

Physical Proof of Another Life. Given in letters to the Seybert Commission, by Francis J. Lippett. Price 10 cents.

Remarkable Spirit Manifestations, by Prof. Wm. Crooks, F. R. S., of London, Eng., and C. G. Helberg, of Cincinnati, O. Illustrated. Price 50 cents.

Kindle A Flame, a Victim of Social Wrong, by Caroline Lee Hentz. Sarah L. McCracken, scribe. 108 pages. Price 25 cents, postage 2 cents.

Heaven Revisited, by Mrs. E. B. Duffey. A narrative of personal experience of after the change called death. Pamphlet, 101 pages. Price 25 cents.

Ed. S. Wheeler in Spirit Life. Materialization, the True and the False, Reincarnation and the Spiritualist's Advocate, by Ed. S. Wheeler. In Spirit Life over the Spread of Spiritualism on Earth, as seen by Ed. Wheeler since his entrance upon spirit life. 54 pages. Price 15 cents, postage 5 cents.

Christianity a Fiction, by Dr. J. H. Mendenhall. The astronomical and astrological origin of religious dogmas, in poetic form, with "Introductory" and "Notes of Explanation." In prose. Price 50 cents, postage 4 cents.

Beyond, a record of real life in the beautiful country over the river and beyond. Price 30 cents.

## Why She Became a Spiritualist, by Abby A. Judson. Cloth binding, 25 pages. Price \$1.00, postage 10 cents.

Development of Mediumship by Terrestrial Magnetism, also containing communications from Abigail Judson, by Abby A. Judson. 30 cents.

There is No Death, by Florence Matyev. A compendium of spiritual manifestations as witnessed and recorded by the daughter of Capt. Matyev the writer of seances. Price 50 cents, postage 5 cents.

The Waisbrooker, by Dr. H. W. Stevens. A narrative of startling phenomena occurring in the household of Mary L. Waisbrooker. Address to the above is an article from "Harper's Magazine" for May, 1892, entitled "Physical and Physiological Studies." Mary Reynolds, a case of the same kind, which is often referred to by medical authorities. Pamphlet, 50 pages. Price 15 cents.

Origin, Development, and Destiny of Man, by Thos. F. Fletcher, Kirk Falls, Kan. A new scientific and philosophical treatise on this subject. Contents: Spiritual evolution, Fundamental principles, Matter, force, and spirit; General laws, Formation of constellations, systems, suns, planets and satellites, Origin of meteors and comets, the organic kingdom, Man's attributes and powers, the soul and spirit of man, Mediumship, the spiritual body, etc. Price, 10 cts. per copy, 15 cts. per copy, 25 cts. per copy, 45 cts. per copy, 75 cts. per copy, 1.00 per copy, 1.50 per copy, 2.00 per copy, 2.50 per copy, 3.00 per copy, 3.50 per copy, 4.00 per copy, 4.50 per copy, 5.00 per copy, 5.50 per copy, 6.00 per copy, 6.50 per copy, 7.00 per copy, 7.50 per copy, 8.00 per copy, 8.50 per copy, 9.00 per copy, 9.50 per copy, 10.00 per copy.

Spirit World's Legacy to the Wide World. Voices from spirits—their experiences in earth life and spirit spheres, in ages past, and their message to humanity in earth and other worlds. Given through the Sun Angels' Order of Light. A novel that goes beyond earth life, and tells of the life in the spirit world. 100 pages. Handsome muslin binding; gilt lettering. Price 50 cents, postage 5 cents.

Edith Bramley, Vision, a description of a Jesuit spiritist convulse and their designs upon mortals. Price 25 cents.

Lecture Lessons, by G. W. Kates. Being a series of questions and answers in lesson form, each lesson upon a subject, and a series of questions without replies. Just what is needed in every Lyceum. It is so written that all minds may find the lessons of practical value. Printed on board covers, 10 cents each, \$1.00 per dozen; 50 cts. per 100.

The Reason Why, or Spiritual Experiences of Julia Crafts Smith, M. D. Price 15 cents.

The History of Jesus, and the Mythical Genesis and Topography of Esoteric Christianity, by Gerald Massey. Who proves irrefragably that Christianity is a borrowed from the ancient Egyptian religion. 240 pages. Price, paper, 50 cents; cloth, 75 cents; postage 5 cents.

A. Sprague's Experience in the Spheres. Price 20 cents.

Tree and Serpent Worship. Price 16 cents.

The Relation of the Spiritual to the Material Universe, (the cause of control, in edition, enlarged and revised, by M. Faraday. Price 15 cents, postage 1 cent.

The Origin of the Spirit after Transition: the Origin of Religion, by M. Faraday. Price 10 cents, postage 1 cent.

The Process of Mental Action, or How We Think, by M. Faraday. Price 15 cents, postage 1 cent.

Jesus Christ a Fiction, Founded upon the Life of Apollonius of Tyana, translated by M. Faraday. How the pagan priests of Rome originated Christianity; startling confessions of its founders. 208 pages. Price, boards, 75 cents; paper, 50 cents, postage 5 cents.

Rome, Not Bethlehem, the Birthplace of Christ, by M. Faraday. Extract from "Jesus Christ a Fiction." Price 10 cents, postage 1 cent.

Who Wrote the New Testament? by M. Faraday. Extract from "Jesus Christ a Fiction." Price 10 cents, postage 1 cent.

Obsessions, or How Evil Spirits Influence Life, by M. Faraday. Price 10 cents, postage 1 cent.

Progression, or How Spirits Advance in Spirit Life; the Evolution of Man, by M. Faraday. Price 15 cents, postage 1 cent.

The Relations of Science to the Phenomena of Life, by M. Faraday. Price 10 cents, postage 1 cent.

All About Devils, by Moses Hull. An inquiry as to whether Modern Spiritualism comes from his satanic majesty. Price 25 cents.

The Irresistible Conflict, or the Battle between the Rich and the Poor, by Moses Hull. Price 15 cents.

Wayside Jottings, by Mattie Hull. Essays, sketches, poems, and songs, gathered from the highways, byways, and hedges of life. Price \$1.00.

The Pericles of Samuel Bowles in Spirit Life, including Later Papers, Carrie E. S. Twing, medium. 91 pages. Price 25 cents.

Later Papers from Samuel Bowles, Carrie E. S. Twing, medium. Price 10 cents.

Contrasts in Spirit Life, and Recent Experiences of Samuel Bowles in the first five Spheres, Carrie E. S. Twing, medium. 144 pages. Price 50 cents.

Interview with Spirits, by Samuel Bowles, Carrie E. S. Twing, medium. 207 pages. Price, paper, 50 cents; cloth, 75 cents; postage 5 cents.

Out of the Depths Into the Light, by Samuel Bowles. Price 25 cents, postage 2 cents.

Upward Steps of Seventy Years, by Giles B. Stebbins. The author has taken part in the leading reforms of the past century, and has a wide range of acquaintance with men and women of eminent worth, moral courage and marked ability. Cloth and gilt. Price \$1.25.

Lacy's Warnings. The most remarkable and valuable record of spirit phenomena ever given to the world up to the middle of this century. First published in 1797. Fifteen inspired discourses, prophetic of more recent revelations. By Geo. S. Pidgeon. Price, paper cover, \$1.00, cloth, \$1.50.

Signs of the Times. From the standpoint of a scientist. A pamphlet. Price



## NEWS FROM CORRESPONDENTS. Continued.

## LOCALS AND PERSONALS.

Our German readers will find something of interest to them in this week's Literary Review, third page.

Mr. Harlow Davis, physical medium in the city and can be seen professionally or otherwise at 11 West Ninth Street.

Our readers will find some other interesting correspondences on the seventh page of this issue, which were crowded out of last issue.

Freedom is the name of a newspaper started at Atlanta, Ga., by Helen Williams. The paper is issued weekly at 514 year. Address 300 Crew Street, Atlanta, Ga.

Dr. H. T. Stanley was compelled to cancel his engagements with the Aspen (Colo.) Association on account of the high altitude affecting him. He is now in Denver.

E. W. Sprague, trance and inspirational speaker and test medium, will answer calls to speak for societies and camp meetings. He will also attend funerals. Address 440 Warren Street, Jamaica, N. Y.

Professor Fretts of Columbia, Penn., lectured very acceptably before the Union Society last Sunday morning on the "Inhabitable World is the Law of Nature, as seen from Material and Spiritual Standpoints."

The First Society of Bible Spiritualists meets every Thursday at 7:30 p. m. at 707 West Seventh Street. Lecture and business tests by Dr. Mary Gebauer, and tests of spirit-returns by other local mediums. Admission 10 cents. Developing class meets once a week.

Professor J. J. Morse has an interesting essay on "Natural Law in Relation to the Existence of a Spiritual Universe" in *The World of Tomorrow*, England, of May 19, 1893. Mr. Morse is a new writer, and has also sent us an able essay for publication, which will see the light shortly.

As soon as it was learned that Mr. Archer was about to depart from the city for the summer, there was a rush to his séances and his house for private sittings. Thus we are pleased to be able to state that his last eight or ten séances were as satisfactory in attendance by mortals as by spirits.

We receive a great many newspaper clippings, either with a request or as a suggestion to republish them. While we appreciate these attentions, we can not oblige all, for it would exclude the most of our original correspondence and news-matters that are not admitted by the local press from whence they are sent. The latter, therefore, should be allowed precedence for this reason alone. But if our friends will mark such passages as they particularly desire to see republished, we will try to accommodate all by giving them a notice at all events.

Mrs. Cora L. V. Richmond, our inspired authoress, delivered a whole sermon in song before the First Society of Spiritualists of Chicago, on Sunday, April 23, 1893. This poetical sermon, including the invocation, which is also in verse, has been compiled into a neat little pamphlet, entitled "Heaven's Greeting to Columbia from the sphere of the Poets." The poets who figure in this sermon are Longfellow, Whittier, Tennyson, and Whitman, and follow each other in their individual style, weaving a beautiful sermon which harmonizes with the title given to the book.

The Society of Union Spiritualists will give their tenth annual picnic, at Coney Island, on Thursday, June 15, 1893. Boats leave foot of Vine Street at 9:30 and at 11 a. m. and at 1:30, 4:30, 7:30, and 9 p. m. Boats leave Coney Island at 11 a. m. and at 1:30, 4:30, 7:30, and 9 p. m. Tickets for the round-trip twenty-five cents. Tickets can be had from any member of the society or the Ladies' Aid Society; and also from J. B. Connelly, 26 Race Street, LIGHT OF TRUTH office; H. Watkins, printer, 26 Longworth Street, between Vine and Race; W. S. Allen, 227 Walnut Street, between Fifth and Sixth; I. S. McCracken, Street Railroad office, 1020 Central Avenue; James King, Street Railroad office, Fifth and Freeman Avenue; C. W. Grenameyer, 290 Eastern Avenue; Ross Pharmacy, N. E. corner of Ninth and Vine Streets; and at G. A. R. Hall, 115 West Sixth Street, between Vine and Race.

The Ladies' Aid of the Union Society, met at their hall on Wednesday afternoon. Quite a number of enthusiastic workers were present. A few of the ever faithful were absent on account of overwork on Decoration Day. But many who did come, felt it a blessed privilege to attend every meeting.

We are happy to meet this pleasant day  
Friends from the other shore.  
We're sorry for friends who are away,  
Who have met with us before.

We know they shall miss the feast  
That is ever held in store.  
Our spirit friends would be most pleased  
To give them more and more.

Of that knowledge from the summer land—  
A place supremely blest,  
Where weary ones on every hand  
Can find a blissful rest.

The picnic to be given June 15th, by the society at Coney Island was talked over. Tickets were distributed, and every one urged to make every effort to make this a grand success. This business being dispensed the social part was conducted by the guides of Mrs. Sigmister, Kibby, Wolf, Weeks, Grenameyer. Many most excellent tests were given to the entire satisfaction of every one. We were sorry to hear that Mrs. Garrett, a fine trumpet medium, had met with a painful accident in a sprain of the ankle, caused by a misstep. Our sympathy is hers.

Important meeting next Wednesday afternoon. All friends most cordially invited to come.

Our spirit friends are waiting,  
Are anxious to relate,  
With fervor unabating  
For each appointed date.

They come where work embraces,  
To bless each humble home,  
To uplift heavenly places  
That much good may be done.

They teach of heavenly blessings,  
On each they do bestow,  
That we may teach the lesson,  
We shall reap as we do sow.

Then let us by our dear friends stand,  
By their counsel here abide,  
Scattering good deeds on every hand,  
With the LIGHT OF TRUTH as guide.

—Last Sunday's rain-storm may have been very beneficial to the farmers, but not so to the Union Society: for a very small audience turned up at the evening service, and a good lecture by Prof. J. Clegg Wright was enjoyed by but a small number of people. Mr. Wright did not announce any definite subject, but he spoke largely on psychology. As an introductory he related the motive which led Lady Franklin to induce a search after her lost husband, Sir John Franklin—the motive finding its birth in a chart drawn by a little girl, who said a spirit had told her to draw it, and in the same located the spot where Sir John was to be found. Though two expeditions were fitted out for the search, neither was successful because the leaders refused to follow the directions of the child-medium. A third, however, was successful because they did—too late, however, to find the arctic explorer alive. This fact of Spiritualism led to a philosophical dissertation on mediumship, which was very interesting, but not reducible to a synopsis with any degree of justice to the subject. It was too full of fact to allow of concentration. But the point was to show that the little girl referred to had a greater power of natural perception than many of the greatest scientists who labor entirely on the material plane—this being the grandeur of mediumship—the power of penetrating into nature where the common mind can not follow. Mr. Wright also spoke of the reluctance many had of accepting these facts of mediumship. He attributed much to people's fear of giving up old beliefs—especially the God idea—though there are no indications present that such beliefs are benefiting them any. He thought if God ruled the world there should be more justice done to humanity—a better distribution of the products of labor made. Mr. Wright closed his lecture by admonishing all to doubt, think, and inquire, so when death comes it may be calmly faced. No soul will be lost. All will find their natural sphere, and all will meet again in that land where the living are, and where the roses never fade. Applause greeted the lecturer's efforts.—Mr. H. W. Archer then took up the thread by a demonstration of that which had been discoursed upon. He gave about twenty five good tests of clairvoyance and proved that the so called dead were still living. When finished, his control thanked the audience for the many courtesies shown her medium during his stay in the city, and in the best possible grace bade them good bye. Mr. Archer goes from here to Springfield, O., from whence he will proceed further, and later attend several of our spiritual camp-meetings. The president of the Union Society, Mr. Hare, then expressed his thanks in the name of the society, to both Mr. Wright and Mr. Archer for past services, and heartily recommended them to Spiritualists generally.

## Notes from G. H. Brooks.

As usual it has been a long time since I have sent in any report of my work, which some way I keep putting off, until it seems harder than ever with every attempt we make. I went from Kansas City to Topeka, Kansas, for the month of March. There as well as in Kansas City, it had been six years since I had been in the city to do any work. I found that a great many changes had taken place, in the transition of many, the moving away of others, and the change in the city itself. Spiritualism, for some reason or other, had not kept abreast with the movement of the people and the place. Did I say Spiritualism, I mean some of the people who embraced its beautiful truths, or tried to, had spent too much time in buckering and quibbling, that their forces were weakened to a very marked degree. The first society that should stand to the front, had spent much of its valuable time in quibbles, that were an injury to themselves and the cause they represent, and to-day as a result, there is only a handful of the society left, meeting in a dingy hall, and wondering why, as a society, they do not grow.

Mr. F. P. Baker, with some few others, started a meeting at the G. A. R. Hall and employed Mrs. L. Wood to address them, which she did for some six months, when she left for a visit to California. It was to this gathering that I gave my service, and my stay among them was pleasant indeed. I found many of the old friends, who were still true to the light of our spiritual truth, and many new ones who had grown up to an acceptance of its truths. The meetings were well attended and much interest was manifested. The friends were anxious I should remain for another month, but that was out of the question, as my work took me elsewhere. I closed the work in Topeka with three services, they were our anniversary exercises. It is, of course, too late to mention the program, but let me assure all, we had a most delightful time, and I think the meeting will long be remembered. During my two last weeks in Topeka, Dr. Henry Slade was there, he came unannounced, as it were, and began his work. He had as his agent a Mr. Smith, from Sioux City, Iowa, who claimed for him a marked improvement in his mediumship. Wife and self accepted an invitation to have a private sitting with him, and found his powers still very strong and the manifestations very pronounced, which must be very convincing to one who desires to investigate. Dr. Slade held meetings in Topeka also, but they were not so very well attended. From Topeka I returned home with Mrs. Brooks just for a day, but that seemed good to me, as I had not been home since last Fall, then I started for St. Louis to be there in time for the anniversary. I arrived a little late on the "scene of action," and only made brief remarks. It had been nine years since last there, and I found greater changes in St. Louis than anywhere else—a change in every direction, and for the better. Years ago Spiritualism was in such a chaotic state, that it seemed impossible to get order or system out of it, but all this had passed away. The society was in good shape, and in a position to command the attention of the people. They had a fine hall and most excellent music. In fact, I have not been where they have had as good music in a long time. The Ladies' Aid is in a most prosperous state. They have quite a little nest egg in the bank toward a building fund, which they hope to use one of these days. I undertook to start a lyceum, but am sorry to say, my efforts in that direction did not meet with success. One can hardly build up much in a month, and it is always the second Sunday before you can get at the lyceum. I was in hopes in the great city of St. Louis a lyceum might be established that would be a credit to the society and the cause, but fate ruled it otherwise. Someone else may yet gather the spirit of the work, and this Fall start a lyceum. I wish all of our people could be impressed with the care of our own and the necessity of making it attractive for the young, so that the young will not fall into the snare set so often by the Church, by such societies as the Epworth League, Young People's Christian Endeavor, and a host of other things to draw the young away from the devil and the world and train them up to be—what? Why, simply workers in the Church, without one single idea that will build up their "inner life." Come, friends, wake up to the responsibility resting upon you, and let us do something to draw this finer life out here on earth. The lyceum can aid in this work, it can't do it all, but it can help. My work on the whole in St. Louis was very pleasant indeed, and I found so much growth in the people. More anon. As ever yours in the cause of truth,  
G. H. BROOKS.

144 North Liberty Street, Elgin, Ill.

## Columbus, O.

Mr. Lee Vere Johnson, the materializing and trumpet medium, formerly of Cincinnati, who is at present residing with Mr. John A. Sarber, held a seance on the evening of May 30th. The circle was composed of twelve of the prominent Spiritualists of this city, and the manifestations were as follows:

The light being turned down, the room was instantly illuminated by several full form materializations, who spoke to persons as they floated by. The first materialization was a lady from Mars, who said "I am Delsie, Earl." She is Mr. Earl Lathrop's control. She kissed him, and said good-bye to all. The Sister Agnes from Mars came to Mr. and Mrs. Sarber, and shook hands and spoke to all present.

Dr. Blish's control, Adora, an Egyptian spirit, appeared and danced the dance of her country. After being called several times, she turned around and said to the doctor: "I want to dance as I used to do in Egypt." Her first appearance to the doctor was at Mr. A. Willis's in Cincinnati, while he was there on an excursion.

One of the prominent features of the seance was the spirit of Eddie Smith, who came to his uncle, Mr. Peter Baker, and sent word to his father. He stood with one foot on a chair, the other on a table, and drummed. This is the way he makes his appearance in all circles.

Mr. O'Hara's son and his sister-in-law, Mrs. Fannie, appeared. After his son embracing him, they seated themselves at a table and wrote a communication each.

Miss Anna Blish appeared to her father and mother, and was recognized.

Mr. Baker appeared to his wife, also her son. Mrs. Baker is the grand magnetic healer now residing in Philadelphia.

Mr. and Mrs. Sarber's mothers both appeared once, and led Miss Baker nearer the cabinet, and blessed the three together.

Mrs. Armstrong, Mr. Armstrong's mother, and his daughter, came and shook hands with him.

Mr. McDonald's daughter, Laura, came and spoke to her father.

Mr. Baker's father and mother came and spoke, addressing him as "Peter, my son."

Capt. Engelke's daughter appeared, kneeling down and asking for prayer. After the prayer, she arose and moved slowly backward to the cabinet, with one hand raised.

Mrs. Bukey's niece appeared and spoke, giving her name. She was weeping her entire stay, which was a very affecting scene.

There were quite a number of others appeared who did not give their names.

Mr. Roney, the Irish comedian, danced to the clapping of the hands of the audience.

Whistling Charley, a colored man, formerly of Cincinnati, who made himself quite prominent by continually whistling on the public streets, appeared whistling.

Thirty-three in all materialized.

During a seance at the Grand Hall at Columbus, on Thursday evening, June 1st, Eddie Smith appeared, and as a test to one who asked, gave a description of his doings on this night mentioned above.

Persons present: Mr. John A. Sarber, Mrs. Sarber, Dr. Blish and wife, Mrs. Baker, Mr. Armstrong, Mr. O'Hara, Mr. McDonald, Mr. P. Baker, Capt. Engelke, Mr. Lathrop, Mrs. Beke. Mrs. Dr. Gilbert and Mr. Johnson had charge of the seance.

JOHN A. SARBER.

Unlike the Dutch Process  
No Alkalies  
—OR—  
Other Chemicals  
are used in the  
preparation of  
**W. BAKER & CO.'S**  
**Breakfast Cocoa**  
which is absolutely  
pure and soluble.  
It has more than three times  
the strength of Cocoa mixed  
with Starch, Arrowroot or  
Sugar, and is far more eco-  
nomical, costing less than one cent a cup.  
It is delicious, nourishing, and easily  
digested.  
Sold by Grocers everywhere.  
**W. BAKER & CO., Dorchester, Mass.**

## OBITUARY.

Arise to a higher life at her home in Milan, O. Mrs. Johanna A. Jeffrey, died on the 20th of May, of consumption after many years of great suffering. She was seventy-seven years old and belonged to one of the pioneer families, and for one-half a century has been identified with the progress of the community. While suffering with her mortal illness, her mind was attracted to the beauties of Spiritualism, and it became to her a solace and assurance. Mr. Hudson Tuttle gave the funeral discourse to one of the largest audiences ever gathered in the vicinity, taking the words of Paul as the foundation, and developing from them the beauties of spiritual life. Mrs. Emma Rood Tuttle assisted by giving an appropriate reading and singing some of her spiritual songs.

Passed to spirit life from Aberdeen, S. D., May 23, 1893, Charles B. Bach, at the age of twenty-six years. He was conscious and talking rationally within ten minutes of his transition, and passed away in the full knowledge of the truths of Spiritualism. He was asked shortly before his death if he was afraid to die, and answered, "Not a bit," adding shortly after that he was conscious of the presence of the spirit friends with him and was filled with peace. His passage was instantaneous and painless. Within twenty-four hours of his transition, his spiritual presence was made known to us and we had the pleasure of gratifying a request that he made. The funeral services were conducted by Mrs. Carrie Tryon, of Minneapolis. He was the son of L. Bach, president of the Northwest Spiritualist Association and my brother.

W. H. BACH.

Mrs. Jane D. wife of Lewis Johnson, of Peterboro, N. H., passed to the higher life March 6th, of pneumonia. Her sickness, though lasting only eight days, were days of great suffering, but her faith sustained her to the end. She was the mother of three children who "went before," and came for her. She was seventy-nine years and two months old. The service was conducted by Colonel A. A. Wheelock, of Boston, Mass.

MERRILL G. PARKER.

## Pittsburg, Pa.

Our friends in Pittsburg, too, have caught the inspiration for temple building and to judge by the *Dispatch* there is cause for rejoicing. We extract the following:

So great has been the growth of Spiritualism in Pittsburg in the past few years that a handsome new church will shortly be erected. Property has already been purchased and plans for the proposed building are being prepared. The lot upon which the new spiritualistic church will be erected is located on Grand street near Fifth avenue. It is 40x100 feet, and \$4000 was paid for the tract. There are several old buildings upon the ground, which will be demolished, and a handsome building will take their place. Spiritualists think that all churches should be taxed. In order to make the building productive, it is the intention to have handsome store rooms on the lower floor of the building to be rented. There are three lots in the ground purchased, so three store rooms will be provided. Above the stores a large auditorium will be made adapted to the uses of the society.

Although the money for the new church has not yet been fully subscribed, the leaders of the society here have no fears about getting sufficient to erect the sort of building they desire. A number of very wealthy men are identified with the society in this city, and the committee which has charge of the work of getting funds expect them to subscribe liberally.

## Pawtucket, R. I.

Passed to spirit life from her home in Pawtucket, R. I., on May 25th, Mrs. Mary J. Clough, wife of Charles H. Clough, in the forty-seventh year of her age. Mrs. Clough for several years had been in poor health, and about two years ago had contracted a cold which resulted in pneumonia, and this complicated with other troubles terminated finally in death. She has been one of the foremost workers in the spiritual cause for years, and she and her husband were chiefly instrumental in establishing the Pawtucket Spiritual Association, which have been holding meetings for years with good success. In the death of Mrs. Clough the association loses one of its strongest supports. No one has labored more earnestly and zealously than she in establishing the society upon a sound and permanent basis, and it must be a source of extreme gratification and pleasure to her to look back upon the work she has accomplished. She took almost the whole burden of the society upon herself, and carried it through with success. It will not be easy to find one to fill her place. Her funeral, which took place on Sunday, the 28th ult., was very largely attended, and the floral tributes very numerous and beautiful. The services were ably conducted by Dr. C. H. Harding, of Boston, Mass.

The meeting closed here for the season on Sunday last, and the society wishes to return thanks to all who have in any way aided in making the meetings a success, especially to the different mediums who have kindly assisted, either by benefit circles or other means. The interest in the cause here is certainly growing, and we expect before another season closes to make a much better showing than ever before.

F. A. THOMAS.

## St. Louis, Mo.

Jules Wallace gave his tenth seance at Cooper Hall, 35th and Franklin Avenue, Sunday evening, the 25th ult. Among his many wonderful tests he said: "That young man in the audience, who, on leaving his room, remarked that he was going up there to expose that fraud, will now be visited by a spirit. The medium was then led to a young gentleman named J. Thacker Nicholson, sitting among his companions, George E. Wilson and J. F. Lawson, and told him he was the party who came there to expose him. And his companions said they would assist, giving their conversation in full in every detail. He also gave a conversation which occurred between young Nicholson and his dead friend, Charles E. Thacker in the office of said Thacker, who was the spirit speaking. "Years ago," said Charles E. Thacker, being at that time city attorney of Charleston, Ill., "these young gentlemen are architects, with office at 407 Hagan Building." They had the manliness and courage to rise in the audience and acknowledge the test; also agreeing to allow their names to be published to the advancement of the truths and facts of science. He also gave many other tests of similar nature. If this is not spirits returning, what is it?  
J. W. C.

## Cassadaga Camp.

The following is the program of the summer camp meeting of the Cassadaga Lake Free Association, as far as arranged: Edgar W. Emerson has been engaged from July 30 to August 7, and Miss Maggie Gaul from August 12 to 27. Jennie Hagan Jackson—July 21, Sunday, July 23, July 26, W. J. Colville, July 22, Sunday, July 23, August 25, Sunday, August 26. W. C. Warner—July 25, 29. Lyman C. Howe—July 27, Sunday, July 30, August 1. Mrs. H. S. Lake—July 28, Sunday, July 30, August 3. Willard J. Hall—August 4, Sunday, August 6. Mrs. C. L. V. Richmond—Sunday, August 6, August 11, Sunday August 13. A. B. French—August 9, G. A. R. day, August 12, Sunday, August 13. Hudson Tuttle and Mrs. Tuttle—August 15. Mrs. R. S. Lillie—August 19, Sunday, August 20, August 22, Sunday, August 27. A. B. Richmond—Sunday, August 20. Rev. Anna Shaw—Woman's Day, August 23. Conference—July 24, 31, August 7, 14, 21. Temperance Day—August 16.

## Dubuque, Ia.

A correspondent writes concerning Prof. J. S. Loveland's lecture there on the 25th ult., that though he had chosen a subject, he was advertised, unbeknown to himself, to lecture on "The Immortality of the Soul." This was according to a request by some Materialists. But it proved a spirit test in itself, for it resulted in one of the grandest lectures ever given in Dubuque—scientific, instructive, eloquent, convincing. Standing straight and firm—no notes—his face illumined by inspiration, he proved there is no death. When finished silence reigned supreme for a moment, when, like the calm before the storm, the rules of the hall were broken, and tremendous and never-ceasing applause rewarded the speaker.

The local paper says of it: "Prof. Loveland spoke on the immortality of the soul. His discourse was logical and entertaining and would have done credit to the orthodox pulpit. Dr. Temple's tests, which followed the lecture, were as a demonstration of psychometric powers first class and entirely satisfactory."

## North Star Camp-Meeting.

The first annual camp-meeting of the North Star Spiritual Association will be held at Prospect Park, between Minneapolis and St. Paul, Minn., commencing June 11 and closing July 8, 1893.

An elaborate program has been prepared, of which we will give an extract in next issue.

## NOTES FROM ALL POINTS.

Lookout Mountain, Tenn.—George P. Colby, of Florida, is in Chattanooga, lectures every Sunday, and during the week gives sittings. He is a good clairvoyant and spiritualist. The stockholders meeting of Lookout Mountain Camp Meeting Association of Spiritualists will begin July 15th. I mail your paper a notice soon.—Jerry Robinson.

Cleveland, O.—We had the pleasure of having with last Sunday evening Mrs. E. H. Hammet, of California, who is collecting funds for the Mediums' Home. She played sang for us, which was enjoyed by all present. We also had the pleasure of an address by Mr. Jennings of the West Coast Society, which was very well received, he being an earnest and learned Spiritualist.—Mrs. Nellie Babcock Smith.

Cleveland, O.—A sensational incident occurred at the Elid Avenue Presbyterian Church Sunday before last. The pastor, the Rev. Dr. Speicher, was defining his position in regard to the errors of the Bible. He declared he was not a slave and said the Scriptures are without error. This last sentence fell from the speaker's lips the congregation burst out into a mighty storm of hand clapping, which continued for nearly a minute.

Cherryvale, Kan.—J. Madison Allen writes that he spent a pleasant month at Colorado Springs, Colo., where he found some sterling minds and warm hearts, and kindly entertained by Dr. L. C. Kimble and his noble wife. The doctor, who was city physician for many years, is now president of the spiritual society, with Mr. and Mrs. Durker, Torrence, Robie, and Professor Keck, as valuable aids. Mr. Allen may be addressed as above during June.

New Orleans, La.—The Spiritualists' hall, 59 Camp Street, Sunday, May 28th, was well attended. Ex Senator Smith of Tenn., closed his engagement with the society by delivering an intensely interesting lecture on "What shall I do to be saved." Senator Smith has been administering to our association, and the people of the Crescent City for the past month, the grand and glorious philosophy of Spiritualism. He departed this week with many regrets from his numerous friends in the sunny South. The society intends to keep open their hall during the summer months, and depend on local talent.—Mabel Kline.

## Clinton Camp.

That there may be no misapprehension in regard to the dates of Clinton Camp-meeting will authentically state that the meeting commences July 30th and holds till August 28th, five Sundays.

Have just returned from home from a visit to the Park where I have been ten days in company with Professor J. A. Loveland, H. H. Robert, Will C. Hodge, L. P. Wheelock on matters of great interest to the association. All things are propitious for one of the best camp-meetings ever held. We have engaged the best talent in speakers and mediums in the field. The Park is very beautiful at this season. The grand old oaks, the carpet of green, the pure fresh air, and the sweet songsters lend a charm to this spot never forgotten. A vision which came to me while there was a beautiful rainbow spanning the grounds. This symbol predicts a bright future for the friends and cause at Mt. Pleasant Park.

The next few weeks will find me "en rapport" with the "White City." All letters will reach me safely if sent to my home address, Davenport, Ia.

For particulars in regard to the camp-meeting please address L. P. Wheelock, Box 2273, Moline, Ill.

OLIVE A. BLODGETT.

## Jamestown, N. Y.

Perhaps it would be of interest to some of our readers to know how the cause of Spiritualism is progressing in this church-ridden city. Since Brother E. W. Sprague came among us eighteen months ago and organized a society he has almost continuously ministered to us as trance speaker, test-medium, and also by spirit E. V. Wilson as delineator of life-history and character. The results are that from a membership of seventeen at organization we now number seventy-four, no withdrawals, and only one passed to the other side, and greatly increased interest in the community, which is evidenced by increasing attendance at our meetings and the starting of several private circles, also by the fact that after it has been announced at our last meeting that we hold a vacation till after the Summer camp-meetings, six new names were added to our membership. On the whole our members have reason to feel encouraged to take up the work in the early Autumn with renewed energy. We do not forget that we owe most, if not all our success, to Brother Sprague and his good wife, who have borne the burden unflinchingly with very poor compensation financially.

The following resolutions were unanimously passed at our last meeting, with the request that they be published in the spiritual papers:

WHEREAS, Mr. E. W. Sprague having occupied the platform for the spiritual society of Jamestown for months past, not only as president, but also as speaker and test medium, with signal ability, be it

Resolved, That the society unanimously endorse Brother Sprague as a gentleman, a reliable test medium and speaker, and most heartily recommend him to the spiritualistic public.

A. C. ADAMS, Sec'y and Treasurer.

## Lockport, N. Y.

The Spiritualists of this city have become an incorporated institution under the name and style of "The United Progressive Society of Lockport, N. Y." The trustees are William Roe for three years, Mark S. Dutler for two years, and Charles E. Briggs for one year.

Last Sunday evening Mizpah Hall was literally packed, the occasion being the farewell discourse of Mrs. Anna L. Robinson, who has been our regular speaker for upward of four years. Mrs. Robinson has joined her husband in Port Huron, Mich., and the advanced thinkers of that city will not fail to recognize her superior merit as an excellent medium.

May 29th, at our regular monthly business meeting, the following resolutions were unanimously adopted:

WHEREAS, this occasion marks an important event in the history of our existence as a society, and each heart is tender with a sense of personal loss, as we are called upon to part, for the time being, with our leader, teacher, and friend. Be it

Resolved, that we will ever cherish, with deepest love and affection the memory of Mrs. Anna L. Robinson, who has brought joy to so many sorrowing hearts with loving tender messages from spirit friends, and who has so long and faithfully labored for the cause of humanity and truth, and the upbuilding of all those principles, which elevate and beautify our lives, bringing us nearer to the angel world and enlarging our sphere of usefulness among our fellows.

Resolved, that we hereby bear witness to her rare and excellent gifts as a superior instructor, through which the spirit world ministers to the needs of humanity.

Resolved, that while we deeply deplore our loss, we will ever strive to so conduct our lives that we may prove worthy of the continued care and guidance of "Alice," hoping and trusting that in the near future, she and her medium will be restored to her loyal "children."

Resolved, that these resolutions be spread upon the records of this society, and that a copy be furnished Mrs. Anna L. Robinson.

Mrs. Robinson has been engaged for the Orion Camp, June 10th, and for Haslett Park later. We would be glad to correspond with reliable mediums who may be passing in the vicinity of Western New York. E. A. DOTY, Corr. Sec'y.

TITUS MERRITT, 210 West Fifty-fourth street, New York, has on sale at Carnegie Hall the LIGHT OF TRUTH, spiritual books, and papers.

## W. J. COLVILLE

Will deliver two lectures daily during the session of Summer School of Psychic Science at Liv Dale, N. Y., commencing Wednesday, June 13, 1893. He will speak daily, at 2 p. m. on Tuesdays, Thursdays, and Saturdays at 10 a. m., and on Mondays, Wednesdays, and Fridays at 7 p. m. From June 13th to July 10th complete courses of twelve lectures will be given on the Spiritual Science of Health, Sacred Anthology and Spiritual Cosmogony or Man's Relation to the Universe. From July 10th to 20th on Spiritual Teachings or the World's Great Poets and Authors. Psychometry, and second course on Spiritual Science of Health. Terms—\$2.50 for any course of twelve lectures, or \$1 for two tickets admitting to twelve lectures each or twenty-four in all. Visitors' single lecture tickets, 25 cents.

Questions from the audience will always be in order at the close of the lecture if they pertain to the topic under consideration.

W. J. Colville will speak in the auditorium on Sundays, June 12th, 15th, and 22nd at 10 a. m. and 2 p. m.

Mrs. Lillie and W. J. Colville will lecture on Sundays, July 2d, 9th, and 16th. W. J. Colville and Mrs. J. B. Jackson July 23d.

Prof. Geo. W. Morris, of New York, who is a Paris and Berlin graduate, has been secured as pianist and organist for the summer school. He will also take pupils and give recitals.

This is the greatest mystery of the nineteenth century and at the same time a well-attested scientific fact. Through this remarkable instrument spirit friends can be known so well that the world's diagnoses and prescriptions for patients everywhere and very seldom if ever, fails to perfect a permanent cure where the most eminent physicians have failed. All this is accomplished through the mediumship of W. S. ROWLEY, M.D., who has taken a course in homeopathy, and is also a graduate of Rush Medical College of Chicago, allopathic and the Eclectic Medical Institute of Cincinnati, O., and therefore is fully competent to carry out any and all instructions and please the adherents of all schools of medicine. For the next three months, if one increases the circulation of the LIGHT OF TRUTH as a matter of personal friendship, I will send diagnosis and medicine to last two weeks and the LIGHT OF TRUTH FOR ONE YEAR for \$1.00 to all new patients and non-subscribers. Old subscribers can subscribe for any of the friends who are not taking this paper. Regular patients, by sending \$1.00 for three treatments in advance, can have LIGHT OF TRUTH sent to any address for one year free. Send for circular "A." Address, W. S. ROWLEY, M.D., No. 9 Glen Park Place Cleveland O.

Rowley's Occult Telegraph.